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CHRISTIAN COURIER
A Reformed Weekly

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Researchers want to change view of death

Alan Doerksen

HALIFAX, VANCOUVER, and NEW YORK CITY — Although death is a part of everyday life, many people are uncomfortable with discussing or even thinking about it, including some healthcare professionals who work with dying patients. Project on Death in America wants to change the way people in North America deal with the subject of death.

The project was started in November 1994 by George Soros, a wealthy American businessman who explains that his mission is "to promote a better understanding of the experiences of dying and bereavement and by doing so to help transform the culture surrounding death." To achieve this, the project will support initiatives in research, as well as innovations in the provision of care, education, and public policy.

Soros observes, "In America, the land of the perpetually young, growing older is an embarrassment and dying is a failure.

Death is modern taboo

Death has replaced sex as the taboo subject of our times.... Even doctors, especially doctors, don't like to think about death.... We have created a medical culture that is so intent on curing disease and prolonging life that it fails to provide support in that inevitable phase of life — death."

Although Soros personally supports euthanasia, he says the project looks for alternatives to it.

Currently, five Canadians are being funded by the project. One is Dr. David Kuhl, who works with the department of palliative care at St. Paul's Hospital in Vancouver. He calls his research project "Exploring spiritual and psychological issues at the end of life."

Starting this month, Kuhl will

JACK RADCLIFFE

be interviewing patients with terminal diseases such as cancer or AIDS to find out what their main concerns are as they approach the ends of their lives.

Kuhl will use video- and audiotape to record interviews with these patients.

Once the interviews are transcribed, Kuhl will try to identify themes in the experiences of the patients. "I will be their student," he explains.

Kuhl will follow each patient on a monthly basis and examine what impact, including spiritual, a terminal illness has on the patient and on the patient's relationships with others.

The next step of Kuhl's project will be to develop programs to help palliative care workers encourage terminally ill patients to express their inner feelings and take accountings of their lives.

One reason Kuhl decided to do this project is his concern that palliative care doctors and nurses are skilled in alleviating pain but not as skilled in addressing the psychological and spiritual concerns of their patients. "There is room for improvement," says Kuhl, who sees spiritual and psychological needs as inseparable from people's physical needs.

Kuhl is openminded about what concerns his subjects will have. But he says one spiritual concern many people have is whether there is a God or an afterlife. Some terminal patients also ask,"Why is this happening to me now?"

People who are dying of terminal diseases have time to think about deep issues and reflect on their lives. These people "want to make sense of their lives," says Kuhl. "I think it has to do with resolution." Fear is another issue that dying people often face.

The psychological concerns of dying patients deal more with relationships, says Kuhl. Patients tend to consider what they value in terms of their "family of origin" and "family of choice."

Faith motivates research

Kuhl is an Anglican who sees a direct connection between his religious beliefs and his research. He is clearly excited about working on the project, which is something he has wanted to do for many years. "For me, it's a chance of a lifetime. I think it's work that needs to be done." His funding from Project on Death in America started last July and will last for two or three more years, after which he hopes to receive new funding for this type of research.

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Doctor urges parents: 'take back sex education'

Cause behind teen sex activity is loneliness

Jeff Hoogendoorn

VICTORIA, B.C. — A number of years ago a young doctor delivered his first baby — to a 14-year-old girl. Today, this same doctor is attempting to curb the frightening trend of sexual experimentation at increasingly younger ages.

Stephen Genuis, a doctor of obstetrics and gynaecology from Edmonton, was invited to deliver a speech at a public meeting in the Princess Mary Restaurant in Victoria on March 3.

The assembly was sponsored by the Victoria chapter of Parents for Healthy Children. This group attempts to be active in children's education and demands answers of local school boards and provincial overseers.

Genuis is a published author of the national bestseller, *Risky Sex*, and was also instrumental in bringing about the video entitled *Teen Sex: Challenge and Decision*. Along with his primary research on sexually transmitted diseases (STDs), Genuis is on the physicians' resource council for Focus on the Family.

The dilemma of teenage sexuality is unplanned pregnancy, anti-social behavior and STDs. Genuis' slide presentation, which dealt mostly with the problems of STDs, was given to a standing-room-only house of over 200 people ranging from grandparents to children eight or nine years old.

STD rates are staggering; except for colds and flus, STDs are the most common diseases. Estimates indicate that three per cent of sexually active teens are infected with the Human Papilloma Virus (HPV), an incurable and potentially cancer-causing disease. Herpes comes in second, followed closely by chlamydia. Most telling, however, is that AIDS was the leading cause of death among 25-44 year olds in the U.S. from 1982-1993.

Genuis says he sees loneliness, despair and cries for love in the youth who come to his practice. And much of the trouble in these youths' lives are a result of STDs. Genuis sees this as a time to attempt to make a difference rather than a reac-

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News

Doctors want better care for dying patients

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Kuhl works on his project with a committee connected with the University of B.C. and also has two mentors at McGill University: one a physician and the other a researcher.

Another Canadian physician funded by Project on Death in America is Dr. Gerri Frager, a pediatrician with expertise in palliative care at the IWK-Grace Health Centre in Halifax. Her personal project is to develop a supportive care program for dying children. "I'm looking at getting sustained funding for a pediatric palliative care program," she explains.

Frager has had an interest for years in caring for children with terminal illnesses. Before her present project, she had another fellowship that enabled her to travel to England and the U.S. to observe supportive care programs for dying children at various hospitals.

Frager would like to see an improvement in the care given to dying children. She believes there needs to be more support for children earlier on in their life-limiting illnesses.

"It's emotionally difficult caring for [terminally-ill] children," says Frager. She wants to develop a way healthcare professionals can prepare better to do this type of work.

Frager's project has three aspects: education about this issue, a research component and clinical delivery of care.

"We need to move the care to where the child is," suggests Frager. Most care for dying children takes place in hospitals, but home care needs to be improved, she says.

One problem with the present system of palliative care for children is that costs in hospitals are covered by health insurance but costs of home care often have to be paid for by the patient's family. This needs to be changed, and more respite care needs to be offered to these families, Frager suggests.

COURTESY GERRI FRAGER

Dr. Gerri Frager

One goal Frager has is to set up a service that will provide this type of care across the Maritime provinces. This is a challenge because the Maritimes is "a large geographical area with a relatively small number of patients," she says.

Frager was the first Canadian to be funded by Project on Death in America and has been supported by it for 18 months. She hopes to get further project funding for another year.

Frager says she is not motivated by religious beliefs but rather by an appreciation of the lasting effects good palliative care can have on a dying child and his or her family, especially as the family remembers the child's final days. "That's my driving force," she says.

Harvey Chochinov, a doctor with the Manitoba Cancer Treatment and Research Foundation in Winnipeg, is also being funded by Project on Death in America. He plans to study 170 patients to find the relationship between depression and pain in the terminally ill, and will also study the transience of many terminally ill patients' expressed desire to die.

Parents should recommend best options to children

...*continued from page 1*

tive, knee-jerk response. It is time to raise up some moral standards to counter-attack what crumbling morality and half truths have done to the world's youth.

Many looked to Sweden for answers to the problems of teen sexuality. Beginning at an early age, children in Sweden's school system had mandatory sex education. Furthermore, counselling services were easily accessible, as were contraceptives. However, the rate of STDs are about the same as the rates in other countries.

Closer to home, the rate of teen pregnancy in Ontario (1993) was greater when there was the most access to information than at any other time.

"Outercourse" or "alternative sexual gratification" — anything exclusive of penetrating intercourse — has been part of the curriculum in B.C. for several years. But Genuis stresses that this, too, does not mean that STDs will not be passed on, as simple skin-to-skin contact is enough to pass on two of the most prevalent diseases.

More than 'just say No'

Genuis's solution is a four-part answer that deals not only with the physical well-being of the individual but with his or her spiritual and emotional needs.

First, Genuis believes in giving complete information. When presenting statistics on the failure rate of condoms, Genuis remarked that while they are a poor method of birth control, suddenly they "become a panacea for STDs." If we sing the virtues of barrier methods, we must also talk about their failure rates.

Second, Genuis believes in giving the individual the options for lifestyles, but also says that parents should recommend which option is best from a personal and physical point of view. Genuis believes in "free will, in people making decisions for themselves," but that people must be given total information before making those potentially life-changing decisions.

Third, Genuis stresses that the "family should take back the area of sex education from professionals and educators."

Ultimately, says Genuis, it is the parent who must educate for "it is the parents who love their children, not the doctor or nurse." With religious leaders, parents, peers and community relaying the same message regarding teen sexuality — namely, delaying or postponing sexual involvement till marriage — teens will be less likely to become sexually involved.

Sex as substitute

Finally, Genuis sees a solid foundation of love as an "essential and significant portion" of the solution to positive teen sexuality and esteem. He says, "a lot of sexual involvement has nothing to do with sex. They are looking for love and attention."

Genuis notes a study in which teens were given total information regarding STDs and failure rates of condoms. The subjects were also given the recommendation to refrain from sexual activity. The results were that girls in the program were 15 times less likely to have sex than their counterparts not in the program.

"Sex and STDs are the symptoms, not the underlying problems," notes Genuis. A better solution is possible; Genuis believes that sex education for parents would be money better spent than sex education for children.

Cancer specialist deals with patients' spiritual needs

Alan Doerksen

HAMILTON, Ont. — Death and dying may still be a taboo subject in North American society, but some doctors, such as Jim Rusthoven, are working to help dying patients deal with issues such as spirituality.

COURTESY JAMES RUSTHOVEN

Jim Rusthoven

Part of Rusthoven's work is palliative care for terminally ill cancer patients at the Hamilton Regional Cancer Centre. Often patients need pain control drugs or "pain pumps," which provide a steady supply of painkillers to patients.

But Rusthoven also addresses the spiritual needs of his patients. He is a member of Fellowship Christian Reformed Church in Hamilton, and says his Christian beliefs very much affect his work.

At the cancer centre, Rusthoven has the freedom to discuss issues of faith and spirituality with his patients. Some of them, especially those who are Christians, are open to discussing spiritual issues. Rusthoven gives the example of one patient, a Catholic, who openly discussed spirituality and who lived longer than expected. He believes this was due to God's power at work.

But other terminally ill patients see spirituality as a separate issue from their own physical needs and don't want to deal with it, he notes. However, some patients become more open to spiritual issues when they have terminal illnesses.

Rusthoven believes it is important for doctors to be "as sensitive as one can to the needs of the patient." For him, this includes finding out where a patient is at spiritually. But he admits this is not easy, even after 15 years in this line of work.

Some terminally ill patients have interpersonal problems that can cause them to experience feelings of desperation, says Rusthoven. This situation can cause family members to feel alienated or helpless in dealing with the patient's problems. To help sort this out, Rusthoven and his colleagues sometimes arrange meetings with members of a patient's family.

Rusthoven is familiar with Project on Death in America. He agrees with the project's founder, George Soros, that death is a taboo subject in North American society, but says, "I think society is trying to come to grips with it."

Recently, people have been giving more thought to issues such as living wills and to allowing dying patients to spend their last days at home, says Rusthoven. But he does not expect modern society's view of death "will ever change in a major way. I don't think that's changing for the better."

Besides his work with cancer patients, Rusthoven also does some teaching about his medical specialty. "I find it challenging to convey my beliefs in those circles," he says. He has also given mini-courses in his church about how people can respond in a positive way to terminally ill patients.

Toronto's food banks serve more than the down-and-out

Alan Doerksen

TORONTO — People who use food banks are not necessarily uneducated or jobless. Rather, many of them are well trained and educated and their average age is 39 — a time when many people are in their prime earning years, according to the Daily Bread Food Bank's latest survey of its clients in Metro Toronto.

Daily Bread discovered that the profile of food bank users has changed dramatically since 1989. Daily Bread is now serving more two-parent families than in previous years, something the food bank blames on high unemployment, changes in the labor market and changes to the Employment Insurance (formerly Unemployment Insurance) system.

A few years ago, most people received EI benefits when they were out of work. But today, because there are more temporary or contract jobs, fewer people are eligible because short-term jobs are not insurable. The survey shows that only three per cent of the people the food bank assists are receiving EI benefits. Another 60 per cent of food recipients indicated that their last jobs were temporary, which means they did not qualify for benefits, except welfare when their jobs ended.

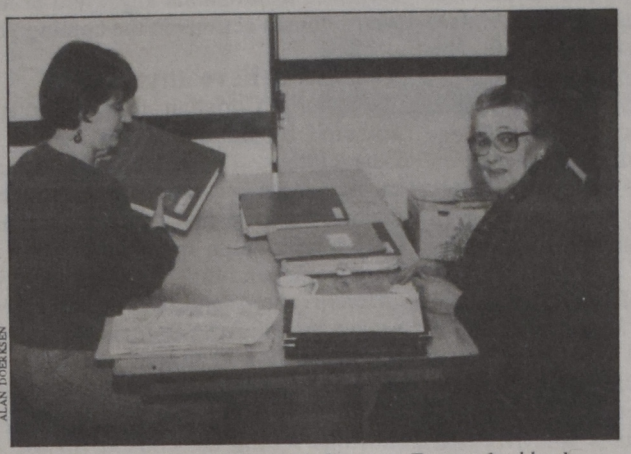
Many of Metro Toronto's food bank users are well-educated. The survey shows that 35 per cent of food recipients have some post-secondary education. Of these, nine per cent have graduated from college and 13 per cent from university. Another 40 per cent have completed some sort of training or apprenticeship but are not working because there are no positions available for them.

Average wage has dropped

About three per cent of Toronto's food bank users have low-wage but full-time jobs, while nine per cent do part-time work.

Asked how often their children went without food they needed, 21 per cent of parents said a couple of days a week; 14 per cent said one day a week; and 18 per cent said at least once a month.

Daily Bread director Sue Cox points out that the average monthly income of a single parent with one child in Metro Toronto has gone down to $773 from $955 in 1995, meaning "people go hungry more often and need our help twice as much."



ALAN DOERKSEN

A volunteer interviews a potential client at a Toronto food bank.

Cox adds, "We're disturbed to find that more than half the parents in food bank households report that they regularly cannot afford the food they know their children need. Statistics like these illustrate how important it is for the community to take aim at hunger now, to protect these families."

Targeting hunger was the theme of Daily Bread's latest Spring Food Drive, which finished April 6. To encourage donations, Daily Bread sent out more than half a million donation bags with bull's-eye targets printed on them. The food drive bags also featured this community commitment statement that donors were encouraged to sign: "I believe no one should go hungry in our community."

Potential users screened

Potential users of food banks in Toronto go through a screening process that starts with a 15-minute interview, reports Cox. "Decisions are based on after-rent income." Food bank volunteers look at factors such as the income and family size of potential users to figure out their level of need.

But Cox points out, "You can't strictly go by something like income." Some people may have extra expenses, such as drugs which are not covered by government health insurance. Therefore, Toronto's food banks have "a system that's accountable but has flexibility," Cox explains. Food bank volunteers also try to identify other problems clients have in order to help them find solutions.

Cox admits that some people use food banks who don't really need to, but "that's a pretty rare occurrence." An undeserving person might be able to use a food bank once but won't usually be able to again unless he or she needs to. "We will give them the benefit of the doubt the first time," explains Cox.

It's not possible for someone to take advantage of more than one food bank in Metro Toronto, she adds. "Each of our food agencies has their neighborhood they serve. You can't go around to all the food banks."

Canadians polled: unions important, but practices need change

MISSISSAUGA, Ont. (WRF) — Almost 60 per cent of Canadians approve of unions but, at the same time, 75 to 90 per cent disagree with common union policies, says a report released recently by the Work Research Foundation (WRF). Canadians don't support such traditional union practices as mandatory membership, mandatory dues payment, use of restrictive bidding clauses, supporting political and other non-union causes, and a confrontational labor relations style, although they do approve of unions in general.

Compiled by Dr. Reginald Bibby, a highly-regarded social trends analyst from the University of Lethbridge, the WRF report, "Canadians and Unions: A National Survey of Current Attitudes," analyzes data collected between Feb. 19 and 24, 1997, by the Angus Reid Group.

"The bottom line is that Canadians believe that collective bargaining is an important institution and deserves support," said Ray Pennings, WRF's project director, "but they have strong objections to forced union membership as a condition of employment."

When asked whether they "as a qualified worker, should be willing to work for anyone willing to hire you, whether or not you belong to a union?" 90 per cent said yes. When Gallup asked the same question in 1957, 80 per cent agreed. In a follow-up question, the survey asked whether all workers should be forced to become a member of a union if the majority of the workers in the company have chosen that union — 60 per cent disagreed.

Results not surprising

"I'm not surprised by these results," says Pennings. "Imagine the outcry if membership in a political party, service club or church was made a condition of hiring. If unions are, as labor legislation says they should be, freely chosen, democratic organizations of workers, how can we justify the coercive membership practices that are commonly practised in Canada today?"

The poll found that 75 per cent of respondents opposed clauses that restrict bidding to companies that have contracts with unions, and that it makes little difference whether the projects are privately or publicly funded. Eighty-two per cent agreed that the use of mandatory union dues in support of a political party or other non-union cause is inappropriate.

"The dominant feeling characterizing close to nine in 10 Canadians is that the historic confrontational approach is not necessary — that unions and employers in the late '90s are capable of co-operating with each other," said Bibby.

The data used was collected by the Angus Reid Group from a representative sample of 1,504 Canadian adults, permitting highly accurate generalizations of the population as a whole to an accuracy of plus or minus three percentage points, 19 times out of 20.

'Freedom to associate'

The Work Research Foundation commissioned this survey as part of a larger study it is conducting on how freedom of association applies in Canadian industrial relations. "We were surprised at the lack of data available on questions relating to union membership," said Pennings. "A review of Gallup's data showed that questions about union membership hadn't really been asked in a national survey in over a decade."

Bibby states that: "The mood of the country is one [in which] freedom should be experienced in the workplace — [in which] individuals have a measure of freedom in joining unions and paying dues, and have input into how their dues are being used. And overall, Canadians are maintaining that in the late '90s, co-operation between unions and employers is both possible and preferable to confrontation."

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Editorial

Are you shaken by false beliefs and strange events?

The end of March was quite the Passion Week for North Americans. There was the appearance of the comet Hale-Bopp, visible with the naked eye and tooting along at 92,000 clicks an hour toward the sun. My wife, son and I viewed it in Alberta on Highway 1 between Calgary and Banff. It looked like a motorcycle light shining its beam ahead, except that the forward shining beam was in reality a trailing sweep of ice and dust.

When we turned our gaze from the west to the east we could see the near-total eclipse of the moon. All in one night!

On top of that, the world heard about the group suicide of five Solar Temple cultists in Saint-Casimir, Quebec, and of 39 Heaven's Gate devotees in San Diego, California. Strange portents in the heavens and on earth.

A few days later Christians all over the world (except Eastern Orthodox believers) celebrated the resurrection of Christ. It was a strange mix of momentous events.

Some people see these strange happenings as a sign that the second millennium since Christ's birth is coming to an end. Don't be surprised if millennial angst will produce more weird human actions in the coming years.

You can believe anything

A young Christian told me that he was bothered by the suicide of the 39 Heaven's Gate cultists. These seemingly peaceful and caring people honestly believed that by freeing themselves from their "containers" they could hitch a ride with a spaceship trailing the Hale-Bopp comet and thus enter heaven. "What's so different about my belief that I will go to heaven by believing in Jesus?" he asked.

His question reminded me of a statement made by a U.S. atheist who blamed Christianity for leading people into strange beliefs and thus setting the context for the Heaven's Gate tragedy. After all, she said, if you can believe that a man rose from the dead 2,000 years ago, you can believe anything.

And so the news of 39 "believers" who calmly acted on their theories of immortality can be unsettling for sensitive believers in the Resurrection. How do we know that Easter is the Archimedean point for human beings sailing along on this planet called Earth?

Is there a convincing answer?

It's a fair question that deserves an answer. But the answer will not persuade everyone. No answer will. Ultimately, the truth is apprehended only through faith. Even if Christianity is false and atheism true, it takes faith to apprehend the "truth" of atheism. In that sense, there is no incontrovertible truth. Human knowledge about ultimate questions is always faith knowledge. No wonder Jesus said in response to the unbelief of the Pharisees: "Wisdom is proved right by all her children" (Luke 7:35).

So the answer will be satisfying only to those who believe in the answer?

Not quite. There are certain points of contact that will help any human being discern truth or reject falsehood. It's not farfetched, is it, to assume that for a belief to be true, it has to affirm life on earth? No one will seriously think that a faith based on stealing or killing has anything worthwhile to offer to human beings either for time or for eternity.

Taking that approach, how can the view of Heaven's Gate believers be considered a worthwhile belief? How can anyone believe that castration of several men followed by a suicide pact answers to the purpose and meaning of human life?

Now look at the death and resurrection of Jesus Christ. Jesus did not seek death. What he did was seek first the Kingdom of Heaven. And the purpose for his coming to earth was to save us from the inevitable death cycle called sinful human life. He came to bear the brunt of God's anger against sin and death.

All of this on the part of Christ is an affirmation of life. And that's what makes *Good* Friday and Easter so different from what happened in San Diego on March 26, 1997.

Personal pieces of evidence

Of course, there are other ways of knowing that the Resurrection of Christ is the only "Heaven's Gate." In answer to the question: How do we know that Christ really rose from the grave? John Van Sloten, pastor of New Hope Christian Reformed Church in Calgary, perfunctorily mentioned on Easter morning the fact that more than 100 people had seen Christ during the 40 days before his ascension. But he rightly found the main evidence of the truth of the Resurrection in the changed lives of members of New Hope church.

Van Sloten was talking about people who had experienced dramatic conversions, like the one undergone by the Apostle Paul. But what about the Timothies among God's people? one might ask. Perhaps a more comprehensive way of seeking evidence is to talk about *fruitful* lives, which includes *changed* lives.

On the surface, this pointing to people may seem superficial. But is it? Hymn writer Alfred H. Ackley did not think so. When he composed the words "I serve a risen Savior, he's in the world today," he must have heard the same question being asked: How do you know that the resurrection of Jesus Christ is true? And his answer springs from the testimony of the Spirit inside him: "You ask me how I know he lives? He lives within my heart."

See, knowledge is based on faith. And faith is the assurance of what we hope for and the evidence of things not seen (Hebrews 11:1). So it's quite alright to point to the life-producing and life-affirming work of the Spirit of Jesus in and among us as evidence of Easter.

Keep on truckin'

There's no need to be shaken by the sad end of misguided idealists. Nor need we think that Hale-Bopp signals the end of time, for that matter. If Christ's coming will be like a thief in the night, don't expect him at the turn of the century when so many people are on the alert.

Of course, we should always be ready. Like the five wise young women, we should have our lamps trimmed and filled with the oil of faith and action. Perhaps we should follow the example of Luther and plant apple trees between now and the turn of the century. The best way to meet Christ is to be busy working in the creation, and, to use a former cliche no longer much in use outside the church, "live to the honor and glory of God." **BW**

Christian Courier

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- ***report on significant events in the Christian community and the world;***
- ***express opinions infused by Scripture and rooted in a Reformed perspective;***
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Associate Editor: Marian Van Til **Staff Reporter and Layout:** Alan Doerksen **Circulation Manager and Proofreading:** Grace Bowman;
Advertising, Typesetting and Layout: Ingrid Torn.

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Christian Courier
4-261 Martindale Rd., St. Catharines, ON L2W 1A1
Tel: (905) 682-8311;
Fax: (905) 682-8313;
E-mail: cceditor@aol.com

Letters

The church should have protested

I am not a regular subscriber to your paper for reasons best left alone, but by the grace of God and the thoughtfulness of some members of my church, I do get to read some issues.

If I may, I'd like to say how impressed I was after reading the guest editorial by John Valk, "I drink, therefore I'm Canadian" (CC, Jan. 24).

I would note with great pride and satisfaction, too, that as a Christian I'm dedicated to and call the Christian Reformed Church my home.

When these commercials for Molson first hit the various media, I was greatly upset and felt a deep personal injury as a result. For them (Molson) to take and use two of the most and meaningful words of my faith in such a dastardly way was and is, unforgivable. I confess I had hoped, had prayed, that the great I Am would visit his fury, his wrath upon this company, but I suppose that is a bit strong.

I felt this was important enough that the Christian Reformed Church as a whole ought to have composed a strong letter of protest and sent it off to Molson. This was not done, and I sincerely feel that this issue has opened a door which we will never be able to close.

In the future, should any other company choose to take and degrade the Holy Scriptures or any small part thereof, we as Christians won't have a legal, moral or Christian leg to stand on. We failed to stand up for our God, our Creator, the one and only I AM, so we will have to stay silent and eat whatever comes down the pipe. How glad I am for Jesus' assurance that while we must live in this world, we are not of it.

Thank you! Your paper is superb.

Bruce D. White,
St. Catharines, Ont.

Asking for money a small matter

Thanks for the "Peter and Marja are IN" response (CC, March 21) given to the person who wanted you to revise your response to the matter of banquets and fundraising sponsored by The Bible League, and the pressure she felt giving.

Your response, I believe, was helpful to all agencies and ministries that must keep their message before the Christian community regarding the need in our world, for the light and life that Jesus brings. After all, it is we who stand at the front line who are duty-bound to communicate the "call" of those who otherwise would be voiceless. Our monthly mail solicitation is also an appeal for financial support, and a means to educate the larger Christian community for their prayer and concern for areas of the world where a Bible is a treasure as sought after as food itself.

Our financial request at a fundraising banquet is a small matter in comparison to the thousands in our world who benefit because someone gave a gift, that the Bible League could use in providing a copy of God's Word.

On behalf of the thousands around the world, I express their thanks, and our thanks at the Bible League, for your support in holding our cause with honor before your readers. I, too, hope that no one will forget the good cause of the Bible League. Our cause is your cause — to place a Bible in every Bible-less home worldwide. It will take more than banquets to fulfil this mission.

Rev. David Tigchelaar
Executive Director
The Bible League of Canada
Burlington, Ont.

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

April 12 Mendelssohn's "Elijah" presented by the Redeemer College Music Department, 7:30 p.m., Centenary United Church (24 Main St. W.), **Hamilton**, Ont. Tickets and Info.: (905) 648-2131. (#)

April 11-12 "The Shunning," a play by Patrick Friesen (directed by David Van Belle), presented by the Redeemer College Theatre Arts Dept. At 8 p.m., RC Studio Theatre, **Ancaster**, Ont. Tickets and Info.: (905) 648-2131.

April 12 Presentation by the Rev. Hans Uittenbosch on his ministry among the crews of the big cruise ships, 7:30 p.m., Westmount CRC, 405 Drury Lane, **Strathroy**, Ont. Info.: (519) 245-3413.

April 18 Concert by the Hosanna Mixed Choir and the Mattaniah Male & Boys Choir (Herman den Hollander, director), with Andre Knevel and John VanderLaan (organ & piano), 8 p.m., Central Presb. Church, 165 Charlton Ave., W., **Hamilton**, Ont. For tickets and info.: (905) 648-3170

April 26 Annual "Festival of Praise," featuring seven southern-Ontario Christian Male choruses. Hosted by "Collegium Musicum," with piano, organ and brass ensemble. At 7:30 p.m., Word of Life Church, 310 Scott St., **St. Catharines**, Ont. Info.: (905) 685-9537.

to April 26 Spring concerts by the Ont. Chr. Music Assembly (Leendert Kooij, director) with Andre Knevel, organist. **Apr. 12:** 8 p.m., King St. United Church, **Trenton**, Ont.; **Apr. 19**: 8 p.m., Port Perry United Church, **Port Perry**, Ont.; **Apr. 26:** Melville United Church, **Fergus**, Ont. Info./tickets: (416) 636-9779.

April 19-20 Fourth Annual Conference for Women in the CRC, Strathroy Community Chr. School, **Strathroy**, Ont. Keynote speaker: Cele Mereness. Info./registration: (519) 245-0253 or (519) 245-2529. See ad, CC, March 7/97 (#)

April 20 Dutch worship service led by Rev. John D. Hellinga, 3 p.m., CRC, **Ancaster**, Ont.

April 26 Ligonier Ministries of Canada seminar, 8 a.m. - 3:45 p.m., Stayner Bible Conference Grounds, **Stayner**, Ont. Registration and Info.: 1-800-563-3529 or (519) 763-0339.

April 26 Family Outreach Ontario's conference on "Alcoholism and other Drug Addictions." 9 a.m. - 4 p.m., Ebenezer CRC, 18 Fourth Ave., Trenton, Ont. Speaker: Dr. Rich Grevengoed, Lansing, Ill. Registration and Info.: Jane de Haan, phone (905) 679-6490 (#).

April 26 Spring meeting of Christian Rainbows Fellowship (a support group for the long-term mentally ill, their families and friends), 10 a.m.-3 p.m., Dynes Rd. Can. Ref. Church, **Burlington**, Ont. Speaker: Helen Kirkpatrick (Hamilton Psychiatric Hospital). $7 pre-registration. Info.: (905) 639-1075.

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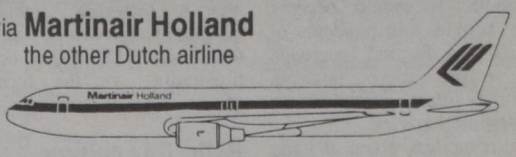

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PRINTED IN CANADA
This tabloid contains recycled paper.

New Canadian dictionary recognizes nation's diversity

TORONTO (Canadian Scene) — In recent years, several publishers have produced dictionaries targeted at Canadians. The latest of these is the *Canadian Dictionary of the English Language*, published by ITP Nelson at $33.95. It should become highly popular with students of English as a Second Language who require more in-depth definitions than provided by bilingual dictionaries.

The compilers claim it's the most comprehensive and up-to-date of its kind. There are 150,000 entries covering words, people, places and ideas presented from a Canadian point of view.

The English language as it is spoken and written by Canadians today is often a blend of American and British usages but the new Nelson dictionary aims to make sense of both pronunciation and spelling. There are 10,000 encyclopedic references to Canadian and world figures in politics, the arts and science, as well as historical events and geographical locations; most of the book's 1728 pages contain illustrations in the form of photos, maps or drawings.

Reflecting culture

The dictionary contains thousands of new words and new meanings of old words that reflect today's culture. Words and expressions like "e-mail," "Internet" and "Generation X" are given concise explanations. There are also thousands of words that have come from Aboriginal languages such as "caribou," "igloo," "pemmican." There are words that immigrants have brought, such as "bocce," a bowling game imported by Italians; and the names of many diverse foods that have become a part of our cuisine, such as "pad Thai," "perogie," "jerk chicken" and "sushi."

An appendix includes Canadian symbols and flags, the names of governors general and prime ministers; the Constitution, the Charter of Rights and Freedoms; and a list of Canadian universities.

Whether for direct reference purposes or casual browsing, the new Nelson dictionary succeeds in conveying a distinct sense of "Canadianness" to the reader.

Evangelical women's magazine unveiled

VANCOUVER (CCC) — A new resource to help women relevantly share their faith with friends and neighbors has just been released.

Women Today is an evangelistic magazine produced by Campus Crusade for Christ. It highlights women's stories and features topical articles with Christian values. "Women want to read about real women, real hope," says executive editor Katherine Kehler, "which is what this magazine is all about."

Examples in the first 24-page, full-color issue: "Risky Busyness," advice to help streamline a busy life; "Coming Up Rosie," a mother's reflection on her daughter's first year; "Finding Significance in Your Work"; a gospel presentation that incorporates the "four spiritual laws."

Women Today will be brought to doctors' offices, hair salons, laundromats and other places where women will find it, as well as sold to individuals.

"We've tried to create a magazine that speaks to women of varying ages and backgrounds," says senior editor Tanya Offereins. "It's ideal for women's groups and churches to use it in their community to share Christ."

Copies can be ordered by phoning: 1-800-667-0558; faxing: 1-800-665-8480; or by e-mailing orders: @ccc-van.crusade.org. Outside Canada: 604-514-2000; fax: 604-514-2002.

Dordt contributes to major publisher's textbook

Jim De Young

SIOUX CENTER, Iowa — Dordt College faculty members and students have contributed significantly to a writing textbook soon to be released by the prominent publisher Houghton-Mifflin.

Former theatre arts professor Verne Meyer (who will return as an adjunct faculty member in the fall) is a primary author of the book, and English professor John Van Rys is a contributing author. In addition, the work of 18 Dordt students will be featured as writing examples.

The Houghton-Mifflin publication, entitled *Writers Inc: Write for College*, is expected to be used in colleges and universities across North America.

Meyer and Van Rys were responsible for developing several sections of the book, and two of Van Rys's own pieces appear as models in the book. Van Rys credits many of his Dordt colleagues with providing assistance — contributing student models, helping with specialized writing for various disciplines, and reviewing information. He also points out that the Dordt student works that were included had to compete with submissions from many college students around the country and were chosen, he says, on their own merits.

Maranatha Homes Burlington, Ont.

This award-winning Senior Citizen Home is located close to Burlington Christian Reformed Church and Ebenezer Canadian Reformed Church, with audio hook-up for the Sunday services in every apartment from both churches and a weekly evening video church service presentation. Local bus service at the door. Monthly rent is geared to income.

Information from:
Rosanne van der Woerd, 3260 New Street, Burlington, ON L7N 3L4, Phone: (905) 681-0311

Book Review

Gentle reflections about God through the psalms

Sing a New Song A Book of Psalms
by Bijou Le Tord.
Grand Rapids, Mich.: Wm. B. Eerdmans, 1997, 32 pp., hard-cover, $15 (US).

Does God Know How to Tie Shoes?
(with read-along cassette)
by Nancy White Carlstrom.
Grand Rapids: Eerdmans, 1997, 32 pp., softcover, $15 (US).
Reviewed by Margaret Griffioen-Drenth, with some help from Derek Drenth, Ancaster, Ont.

"Mom, does God...?" The questions young children have about God are endless. They readily believe in him, even though they can't see him. But, oh, are they full of questions! These two books provide a wonderful way of introducing children to God through the Psalms.

Sing a New Song is a lovely book of delicate watercolor illustrations, each accompanied by a line or two from a psalm. The book seems to work best if the adult reader is prepared to spend much time explaining the concepts. Four-year-old Derek asked after each page, "But what does that mean, Mom?" A true test for any parent!

After reading the book through once — the various quotes pieced together form somewhat of a story — we used it as a devotional, reading and discussing one or two pages a day. This was very effective and a wonderful way to introduce daily personal devotions. If children enjoy Advent calendars, they would likely enjoy this approach.

Does God Know How to Tie Shoes? is a read-along book with cassette, featuring vivid watercolors by Lori McEalrath-Eslick. It features the voice of Katrina, who asks her parents some of those numerous questions about God: "What does God wear?", "How does God talk?" etc. Her parents usually respond with a quote from the Psalms. Those quotes are given again at the end of the book and cassette as a tool for discussion and memory work.

A couple of the responses to Katrina's questions didn't seem to connect for my son. In response to the title question, the father replies, "By His word the heavens and earth were made. He breathed and the stars took their place."

"Then God must know how to tie shoes," responds Katrina. "But *does* God know how to tie shoes? Does he even wear shoes?" my persistent child asked, wanting me to show him in the Bible where it says so! Proper explanation ensued!

Perhaps that's the best feature of both these books: they encourage dialogue with children about God. What could be more pleasant then that?

'Best Foreign Language Film' a touching character study

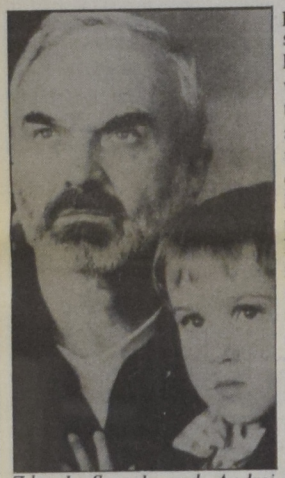
Marian Van Til

Kolya

Rated PG. Stars Zdenek Sverak, Andrej Chalimon, Libuse Safrankova. Screenplay by Zdenek Sverak, based on an idea by Pavel Taussig. Directed by Jan Sverak.

Kolya has just won the Oscar for Best Foreign Language Film of 1996. It was named Best Picture at the 1996 Tokyo International Film Festival, and was a Felix Award nominee as Best European Film of the Year. If you see the film, you'll understand why it garnered those honors.

One of the first things that strikes you about *Kolya* is its appearance of reality: the characters look, act and speak like ordinary people, not like wealthy stars dressed and made-up to appear to be ordinary people. There's a straightforward honesty about the way their interactions, actions and speech are portrayed. The camera appears to have stumbled upon the lives of Franta Louka, the main adult character, and Kolya, the boy he comes to love as a son, telling their story unobtrusively.



Zdenek Sverak and Andrej Chalimon in Kolya

It is 1988, Prague. Louka is 55 years old and purposefully unmarried. He's a cellist who has long since been booted out of the Czech Philharmonic on a stupid suspicion by his country's Soviet occupiers. He ekes out a living as a member of a string quartet which plays at funerals, and as a restorer of gravestones (an obvious allusion to the dead-end nature of his existence). He lives in a potentially cozy but dark apartment in a tower attached to an apartment building; he has had to sell his car to get by.

'Can't buy me love'

Louka has a drab life and is lonely, though he acknowledges the latter only by his constant search for temporary female companionship. He seems to recoil from commitment.

One day a married friend of Louka's, a grave digger with a houseful of kids and pets, tells him he knows how Louka can make a substantial amount of money. He can enter a marriage with a young Russian woman who needs Czech immigration papers. The woman, Nadezhda, and her mother will pay Louka handsomely, and everyone will be up-front about the marriage being a fake.

Louka declines the offer, then reconsiders. Nadezhda disappears not long after the "marriage" and Louka learns she has immigrated to West Germany. She has a young son who is staying with her mother in Prague.

Louka buys another car and things start to look up a bit — until paramedics arrive at his doorstep with a five-year-old boy. The woman they are taking to the hospital, Nadezhda's mother, has had a stroke and has told them to bring the boy to Louka while she's gone.

But the woman lingers in the hospital, then dies. And Louka is stuck with Kolya. His confirmed-bachelor's first impulse is to try to find another home for the boy as quickly as possible. But that proves difficult; meanwhile, Kolya gradually, naturally, insinuates himself into Louka's affections.

The rest of the film chronicles how Louka and Kolya come to fill the void in each other's lives, bit by bit developing a father-son relationship.

The film spans about a year and ends just as the Soviet Union is collapsing and the Czech Republic is emerging. With that euphoric backdrop the ending also hints at happiness for Louka, but doesn't wrap up as tidily as one might be programmed to expect from watching Hollywood movies.

On several earlier occasions, as well, it veers nicely into places unexpected. It is a one-man character study, but one also full of rich secondary characters, and one which allows us to draw our own conclusions. Andrej Chalimon as Kolya is as natural an actor as a young child can be. And Zdenek Sverak's Louka is a complex man, though not very self-aware. Sverak allows us to understand (though not condone) Louka's womanizing, and makes Louka's move toward commitment to caring for and loving Kolya thoroughly believable.

Christian allusion

There's an understated, fascinating Christian allusion woven into the plot. Louka appears ambivalent about matters of faith; spending so much time in churches is merely required by his job. But the music most often played and sung has a message: it is Dvorak's setting of Psalm 23.

If Louka ignores the psalm, the music and its message drift into Kolya's consciousness as he amuses himself in church balconies during one funeral after another while Louka plays his cello.

The assurance of Psalm 23 plays a role in Kolya's young life at two key points: first, in the way he envisions his grandmother's funeral (he figures out she's dead, even though Louka hasn't had the fortitude to tell him the truth). He mimics, using the puppet theatre Louka has set up for him, a funeral like those at which Louka plays; he sings the psalm as he moves his grandmother (a puppet) in her coffin (a shoebox) down the "conveyor belt" to disappear behind a sliding wall for cremation (the curtains of the puppet theatre).

Kolya's singing of the psalm is part of mimicking a real-life funeral, but we get the strong impression that he knows what he's singing. That is reinforced as the film ends, and Kolya again sings "The Lord is my Shepherd, I shall not want" in a situation which presents him with uncertainty.

Kolya can be considered a comedy; yet even while entertaining it invites viewers to *think* — even about death.

On the Oscars, and Christians and film

Marian Van Til

I don't often write about what's going on in the film industry in general and I'm ambivalent about the Academy Awards. Should we Christians even be interested?

Gossipy entertainment media love to focus on who wore what to the Oscars, designed by whom, accompanied by how many hundreds-of-thousands-of-dollars-worth of jewels, as if Academy Awards night is primarily a fashion show (which isn't far from the truth).

More reputable news sources, including the daily papers, focus on who won what (but not without a passing nod to the fashion junkies among their readers).

That's supposed to be the heart of the matter: the Academy of Motion Picture Arts and Sciences (the name sounds cultured, doesn't it?), via its 5,000 voting members, awards excellence in film, from acting and directing to achievements in sound, editing, set design, etc. But *does* Oscar stand for excellence?

'People's choice'?

An Academy Award is only one of various awards, worldwide, that a film might garner. There are important awards doled out by major critics' groups and by the various international film festivals. All of these purportedly examine films for their artistic merit, but judging that can be subjective; and adjudicators' political and social motivations sometimes come too much into play.

The Academy Awards are more populist than the critics' and film festival awards — not too far from the People's Choice Awards, which is why many critics dismiss their importance.

The Academy would not award a Best Picture Oscar, for instance, to a "high art" (or high controversy) film that average North American moviegoers would consider unwatchable (as critics and film festivals might). So the public can assume that a film that has won a Best Picture Oscar will be a "good" film, but entertaining all the while.

Winning an Oscar still carries prestige, partly because the ceremony reaches a massive audience in virtually all corners of the globe. But mostly, an Oscar is money in the bank. Ask anybody associated with this year's Best Picture, *The English Patient*, adapted by British director Anthony Minghella from Briton-turned-Canadian Michael Ondaatje's acclaimed novel.

Having won nine out of the 12 Oscars for which it was nominated is giving *The English Patient* a huge audience boost, and is doing rip-snorting business for the novel itself. Oscar repercussions will also carry over into whatever film projects those associated with *The English Patient* do next; and they won't have to scrounge around for financial backing again.

Still market driven

Still, many exceptional independent films are overlooked on Oscar night. Sometimes that's because there's actually a glut of good films in one year. But mostly, the overlooked films are seen to have no big market potential, don't star big-name actors, or are too long and require too much mental engagement. This year's major oversight went to Kenneth Branagh's superb adaptation of *Hamlet*.)

Film, a combination of surround-sound and vivid pictorial images on a huge screen, can have tremendous power, emotional, political and social. We Christians need to be able to intelligently critique that power from a number of angles. For too long, even we Reformed Christians wrote off the medium and the industry as devilish (perhaps because we recognized its power but didn't know how to react, except to turn away).

The question of Christians actually working in the film industry is a fairly new one; there are many individual Christians now in the industry, but few are actually producing, directing and writing quality scripts.

The time is ripe

The time is ripe for such involvement. Audiences are more and more repudiating what's coming out Hollywood. And even the Hollywood-ensconced Academy members are realizing that better things are coming from independent producers: only one of the five nominations for Best Picture this year went to a movie made by the Hollywood establishment.

Independent film makers have more to say, it seems; and generally aren't afraid to say it. Perhaps in the next decade we'll be able to say that about Christians in film.

Evangelical churches face guerrilla attack in Colombia

David Miller

LA PAZ, Bolivia (Compass) — Evangelical churches in and around the town of San Jacinto, Colombia, have been caught in the crossfire between guerrilla fighters and the army. San Jacinto is a city of 30,000 which serves as the seat of government for the mountainous El Monte de Maria district in the coastal province of Bolivar.

A recent attack came at 7:30 p.m. on Feb. 6, while 65 members of the San Jacinto congregation of the Association of Evangelical Churches of the Caribbean (AIEC) were participating in a Thursday evening prayer service. Witnesses say they heard a lieutenant of the local police force cry out, "God, do not abandon us!" as shooting began outside.

Praying as bullets fly

For the next five hours, the believers prayed as bullets flew. When army units finally swept into town, the guerrillas abandoned their attack, leaving behind piles of unused ammunition. Miraculously, San Jacinto residents suffered no casualties.

Many attributed their narrow escape to divine intervention. AIEC members said that at one point during the siege rebel fighters had shown their flashlights through the church windows but failed to spot the 65 Christians lying flat on the floor. The guerrillas belonged to the Revolutionary Armed Forces of Colombia (FARC) and the Army of National Liberation (ELN).

However, the safety of Christian believers in San Jacinto is seriously threatened. Following the attack, insurgents sent an ultimatum to the three evangelical churches in town, insisting that they either side with the insurgency or declare their loyalty to the government.

Whatever the churches' decision, it is sure to bring retaliation from the opposing side.

Nearing the flash point

According to Jeannine Brabon, a professor at the Biblical Seminary of Colombia in Medellin, the smoldering guerrilla war is nearing a flash point. She cited the neighboring Uraba region, where violence claimed 700 lives during a seven-month period in 1996.

"The massacres are untold because the danger is not only the guerrillas, but the paramilitary," Brabon told *Compass*. "A pastor, for example, will counsel someone seeking spiritual help, and the individual happens to be a guerrilla. The paramilitary think the pastor has information and they go after him. In one year, over 30 pastors were killed in the Uraba region."

"The outside world doesn't realize the magnitude of the crisis," Bradon added. "Colombia is at war, but the government does not want to admit it. The trouble is, one does not know who the enemy is."

High murder rate

"In this once peaceful area, over 100 people have died since [February]," said Jorge Quiroz, a fifth-year student at Bible Seminary whose father was murdered. "Right now government forces are bombarding the area. San Jacinto is deserted at dusk. Peasants are abandoning their farms and fleeing."

The violence in Colombia has produced the highest murder rate in the Western world — 15 times that of the United States. According to statistics compiled by the government sponsored Guillermo Cano Institute of Human Rights, 80 Colombians suffer a violent death every day. Homicide is the leading cause of death among adults.

Mafia-style murders related to the lucrative drug trade have attracted international media attention in recent years. But the majority of killings are motivated by political conflict and go unreported, even in the local press.

"Colombia desperately needs Jesus!" Brabon said. "Serving here puts us in touch with the suffering church. I feel challenged with the responsibility to equip men and women spiritually to meet the critical hour Colombia is facing."

All or part of the Bible now in 2,167 languages

TORONTO (Canadian Bible Society) — In 1996, Scripture publications in 39 more languages were registered at the Bible Society libraries in New York and Cambridge, England, according to the United Bible Societies (UBS) 1996 Scriptures Language Report, bringing the total to 2,167 languages translated worldwide.

Although the task may seem daunting, Bible societies around the world, along with other Bible translation organizations, are committed to making the Bible available in all of the world's 6,000-plus languages. With 39 languages receiving some part of the Scriptures per year, it will take more than 100 years to accomplish this task.

Once a Scripture portion has been translated and published, translation work normally proceeds with the aim of making more of the Bible available. The whole New Testament is usually the next undertaking for translation. In 1996 the New Testament was translated into 42 new languages and the whole Bible was completed in six language groups that had never before been translated. For instance, Hiri Motu, a trade language spoken by 250,000 people in Papua New Guinea, now has its own complete Bible. Bible societies were responsible for publishing all of these new Bibles.

N.T.s, portions and revised Bibles

During 1996, Africa saw 16 first New Testaments issued and Papua New Guinea recorded 10 New Testaments. In Thailand, the Northern Khmer New Testament, produced in 1994, but not registered until 1996.

First-time portions were produced in a variety of languages including Chagga Vunjo, a language spoken on the southern slopes of Mt. Kilimanjaro and Lithuanian Romani; two languages spoken in Russia, North Karelian and Khakas (produced by a UBS partner organization, the Institute for Bible Translation); and Eastern Cree, produced by the Canadian Bible Society.

Revised Bibles or common language translations are usually produced when the original translation has become dated and hard to understand. A most recent example of this is the new Contemporary English Version Bible (CEV).

Unprecedented unity celebrated in Ecuador

Kenneth D. MacHarg

QUITO, Ecuador (Compass) — In what is being called an unprecedented action, Catholics and Protestants in this city celebrated joint observances of the Week of Prayer for Christian Unity in late January.

Following an initiative from the Latin American Council of Churches (CLAI) which is based here, representatives of the Roman Catholic Episcopal Conference, the Episcopal Church, the Evangelical Lutheran Church and the United Evangelical Church of Ecuador held four celebrations to mark the event.

During the week-long celebration, ecumenical services were held in El Senor Episcopal Cathedral, El Adviento Lutheran Church, Emmanual United Evangelical Church and the Metropolitan Cathedral (Roman Catholic).

As part of the observance, a special booklet was prepared containing orders of service and prayers for unity. The booklet was distributed through churches in Quito and throughout the country.

In his sermon at the closing service, Monsignor Antonio Gonzalez, Catholic Archbishop of Quito, called on all Christians to be ministers of reconciliation.

CLAI general secretary Filipe Adolf said that "reconciliation is the first step toward justification, and only through justification are we able to be sanctified." Preaching at the Catholic cathedral, Adolf said that by means of reconciliation, all Christians can be united.

Officials said that while there are 400 other denominations registered in Ecuador which did not participate, it was a significant step forward to bring together the three Protestant groups with the Catholic Church.

Statistics vary on the number of Protestants in Ecuador, ranging from four to 10 per cent, depending on the source.

World Vision raises funds for Zaire emergency

MISSISSAUGA, Ont. (WVC) — At the end of last month World Vision Canada launched an emergency appeal to raise an initial $100,000 for assistance to families threatened by advancing war in Zaire. Funds raised will be used to support the agency's continuing work in the area by providing relief supplies for as many as 5,000 displaced families.

World Vision has a $3 million program in Zaire which includes assistance to 11,000 children and their families, as well as community relief and development projects. Many of these families live in areas which are on the direct path of the rebel advance, according to aid workers in Zaire.

Basic supplies

Emergency relief supplies are being strategically pre-positioned in the cities of Johannesburg, Kampala and Ndola (in Zambia) for ready transport to the crisis area as needed. Included in each supply kit are two blankets, cooking pots and spoons, plates and mugs, jerry cans and one large plastic sheet per family.

The United Nations High Commissioner for Refugees has advised all expatriate humanitarian aid workers to leave Zaire and cross the border into Zambia. World Vision's work with families and villages will continue under the direction of David Kayombo, operations manager for Shaba province. World Vision has been working within Zaire for two decades, and currently employs about 60 local staff in Shaba and Kasai provinces.

Rev. 'Napoleon' is on a long white crusade

'No blacks' has to disappear from church door

Mariechen Waldner (translated by Henny Slopsema)

PRETORIA, South Africa — Jesus or Barabbas? That was the title of the sermon with which Dr. Wynard du Plessis greeted the release of Nelson Mandela from prison [some years ago]. The Reformed pastor of Nylstroom has again caused much unrest in the church by refusing the local black traffic chief entrance to the church.

RAPPORT PHOTO

Edzisani Mathobo

Several shocked church members have publicly complained about the unbrotherly behavior of the minister and his church council towards Edzisani Mathobo, a confessing member of the Reformed Church of Nzhelele, Venda, and one of its most active elders.

A slow process

About six months ago, Mathobo, after having been transferred to Nylstroom, caused great consternation in the church pastored by du Plessis when he asked in a letter to be allowed to attend the worship services in the only Reformed church in the area.

The black brother's case went step by step through the slow-moving Reformed hierarchy — church council, committee, classis, regional classis — all the way to the recently held national synod at Potchefstroom.

Here the conservative minister and his church council were told in no uncertain terms by a unanimous synod to take the sign "No blacks" off the church doors at Nylstroom.

But when Mathobo, encouraged by the synod's decision, arrived at the church last Sunday, a fresh group of guards was waiting for him in front of the church. He never even dared to get out of his car.

The ban on black members in the church services in Nylstroom has been the topic of heated discussions in conservative churches all over the country for the past two weeks.

Pastors and church members told *Rapport* that the embarrassment was terrible.

"Napoleon of Nylstroom" they call the young Dr. du Plessis. He may be short in stature, they say, but he acts like an emperor in his crusade for an exclusively white church.

Du Plessis also acted like an emperor in his fury when the Potchefstroom synod spoke out behind closed doors against him and his church council. The pastor stormed out of the meeting, got into his car and never returned to the meeting.

Du Plessis was hiding in the parsonage on Kroepstreet while the storm clouds against his actions were building up among church members, pastors and the media that week. His wife answers the telephone. He does not want to talk to anybody.

Caught lying

In the meantime, quite a few church members would like to confront him with the ninth commandment. And with the documents in which he and the church council give the impression that Mathobo does not speak Afrikaans. That very week, Mathobo explained his case in a radio interview that was broadcast throughout the country in clear, precise Afrikaans.

Dr. Tjaart van der Walt of the Reformed Church of Wadrapant says without hesitation that there may not be any "No entrance" signs at places where the gospel of Christ is preached. "It's not the pastor's, council's or members' service or church, it's Christ's church."

And from Venda, where Mathobo used to be one of the "hardest working" elders in his congregation, pastor A.E. Liphadzi of the Reformed Church of Nzhelele, says that what happened in Nylstroom is very painful for black members of the church.

"We hope and pray that the white minister and his council will change and understand that we are the fruit of their mission work. We are, so to say, their children. Why do they reject us now?"

The barrier destroyed

Chapter & Verse

Wayne Brouwer
Andrew Kuyvenhoven
Laura Smit
✱ Al Wolters

"For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility" (Eph. 2:14, NIV).

When Paul writes these words, he is in prison, probably in Rome (see the concluding verses of the book of Acts). He is in Rome because he had appealed to the emperor after not getting a trial after years of imprisonment in Caesarea. The reason he was in prison and on trial to begin with was because he had been falsely accused by certain Jews from Asia Minor of taking Greeks (that is, Gentiles) into a part of the Jerusalem temple where they were not allowed to go (see Acts 21:27-29). He was accused of allowing Gentiles to cross a barrier in the temple which only Jews could cross.

A physical wall of division

We have a pretty good idea, both from ancient descriptions and from archaeological discoveries, what the New Testament temple looked like. A central sanctuary (including the place where the angel Gabriel first appeared to the priest Zechariah, the father of John the Baptizer) was surrounded by a number of concentric courts. The outermost court was the so-called "Court of the Gentiles" — the only part of the magnificent temple complex which non-Jews could enter.

There was a balustrade or stone barrier which separated this outermost court from the inner temple area, which only Jews could enter. As part of this balustrade there were several stone inscriptions, written in Greek and Latin, warning Gentiles, on paid of death, not to venture into the inner area. As it happens, archaeologists have actually discovered good-sized fragments of two of these inscriptions.

Today we can still read the actual words that Paul would have read when he visited the temple in Jerusalem, and we are reminded of the deadly seriousness of the Jews in excluding non-Jews from their worship of God. There was an actual physical wall which symbolized "the barrier, the dividing wall of hostility" which separated Jews and Gentiles.

Paul's point is that this barrier had been metaphorically broken down by Jesus' death on the cross. (This was about 20 years before the temple balustrade was literally broken down by the Romans when they destroyed the temple in AD 70). He is addressing a congregation which consisted of both Jews and Gentiles, and which had trouble realizing their unity in Christ because of the deeply ingrained prejudices and religio-cultural traditions which separated them.

Paul's message is very simple: Christ himself is the peace which makes it possible for people from very different backgrounds to be united. By his death he has broken down the wall of hostility which divides Jewish Christians from Gentile Christians.

A rhetorical question

It is difficult for us to imagine today the revolutionary impact of what Paul was saying in his day. The gospel brought together into a single community not only Jews of quite different persuasions (for example, publicans who had collaborated with the Roman oppressors, and Zealots who were urging armed insurrection against them), but also Gentiles, whom Jews considered unclean, in whose houses they could not enter, and with whom they could not share a meal — let alone eat the kinds of disgusting foods that Gentiles ate.

If it was possible then for Jews and Gentiles to be reconciled in a common faith, and if it is possible today for black and white Christians in South Africa to do the same, should we not be able to break down the barriers — or rather, to recognize the brokenness of the barriers — which divide the various Christian denominations today, let alone the barriers that separate the parties that contend with each other within these denominations?

The question is rhetorical; the answer is obvious.

Al Wolters teaches religion and Greek at Redeemer College, Ancaster, Ont. He is currently teaching a course on the Pauline epistles.

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Feature

The Dutch love their pastry — and are introducing it to the world

The Dutch eat more cakes and confectioneries than many other nations — no less than 18 kg of cake and biscuits each year. By comparison, neigboring Belgians eat 6 kg and the Germans just under 8 kg each year. Is it the damp climate, the unadventurous cuisine or a secret fondness for sweetmeats?

It remains a fact that the Netherlands offers some 15,000 different varieties of cake and confectioneries to satisfy this collective sweet tooth.

(AGRI-HOLLAND) — Some of the products in the diverse Dutch pastry tradition have existed for 400 years. "Deventer cake," made from rye flour, honey, candied orange peel and spices, is one example.

Others date back to the 18th century, such as the Gouda *stroopwafel*, which consists of two thin round wafers with a layer of syrup in between. Still others are from the 19th century, such as the *Jodenkoek*, a cookie named after its originator, a Jewish baker from Enkhuizen.

These are just a few of the hundreds of traditional cakes originally developed in family bakeries and handed down from parent to child. Some of these specialties, originally regional, have become national and even international products; others still serve only regional markets.

Valuable industry

Since 1945, many of these bakers' families have developed into up-to-date manufacturers. In recent years, this sector has grown substantially. In 1995, the output of the Dutch cake and biscuit manufacturing industry totalled 408,000 tons, with an estimated retail value well above three billion guilders.

The products range from biscuits, wafers, cookies, pastries retailed as singles (dry and filled), to patisserie and cake, deep-frozen patisserie and spice cake. In 1994-95, one-third of these products were exported, especially to neighboring countries of the European Union.

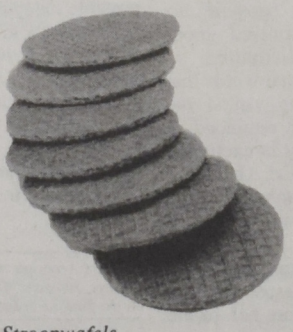
For an industrial sector with a large number of manufacturers (about 145 of them) who market products with a limited shelf-life and face competition from 12 major enterprises controlling 60 per cent of the European market, this is remarkable.

Biscuits and pastry products occupy the largest place in the snack and confectionery industry (44%), and pastry "singles" are the largest product group in terms of volume. They include a large range of almond paste-filled cakes, a traditional product which has undergone many years of improvement and variety development in order to respond to the growing market for ready-to-eat snacks.

'Grazing'

The modern consumer is spoiled by an abundance of sales outlets and tends to "graze": more and more snacks are being eaten in between meals. These are marketed in individual packs from a range of new retail points: from station kiosks and petrol stations to sports club bars. The ever-popular *stroopwafel* is also sold as a single.

A new and highly successful product group consists of the healthy energizers: individually packed cake or biscuits, low in sugar but rich in dried fruits, nuts, raisins, etc.



Stroopwafels

There is an enormous assortment of cookies as well. Cookies and biscuits are increasingly being produced in chocolate-coated form and manufactured from high-grade and "natural" ingredients such as butter and whole-meal flour.

One of the most popular cookies is *speculaas*, a biscuit which derives its specific flavor from spices such as cinnamon, nutmeg and cloves. It used to be a seasonal item belonging to the celebration of Saint Nicholas on December 5, but these days *speculaas* is made all year round in a range of varieties, and sent to many countries.

Another traditional product which has been slightly restyled is *kruidkoek* (spiced cake, which includes Deventer cake). This low-fat, rye-flour cake is now available in varieties containing fruits, spices, raisins, ginger, nuts and sugar-candy.

Easy to export

Because these products will keep for two to three months, they are widely exported. The Gouda *stroopwafel* was even fashionable for a time in trendy Manhattan coffee bars. When served atop a cup of hot coffee, the syrup is softened by the heat, further enhancing its flavor.

In terms of turnover and market share, the manufacturers of such items are not large, but their production processes are highly advanced. Their small scale makes them flexible and enables them to respond easily to special customer wishes.

However economic conditions have forced manufacturers to enlarge and concentrate on certain markets. Six or seven large-scale retail organizations control 75 per cent of the market, allowing them to exert great pressure on the small manufacturers.

Co-operation vital

Under these conditions, co-operation between manufacturers is absolutely vital. The Dutch bakery and confectionery industry is allied in the Dutch biscuit, chocolate and confectionery association (*Vereniging voor the Bakkerij- and Zoetwarenindustrie*, VBZ).

Verbisko is the name of the federation of manufacturers of pastry products, crispbread, biscuits, cakes and related products. It is one of the groups participating in VBZ, which, based in the Hague, represents an important sector of the Dutch economy.

The fact that customers' wishes have become decisive imposes demands on logistics, distribution, product quality, and the organization as a whole. A system of "optimized process control" focuses on Hazard Analysis and Critical Control Points (HACCP). This system enables each manufacturer to take individual measures to enable him or her to account for product safety and quality control policy.

Another Verbisko initiative has been the compiling of an in-plant environmental management manual. All federation members are confronted with strict environmental regulations, which include levies on wastewater effluent, dumping and processing charges for wastes, direct environmental measures resulting from intensified requirements, environment-based taxes, and an energy levy.

To comply with a European directive, a new packaging covenant is currently being drawn up between the Dutch government and the industry on the basis of industrial self-regulation under penalty of "the polluter pays." The federation has persuaded many of its members to voluntarily participate in this covenant.

AGRI-HOLLAND PHOTOS

A Dutch pastry production line.

The participating firms have received assistance by means of workshops and training courses, and they have come to regard environmental management as an integrated part of quality assurance.

Building a better oven

The VBZ has initiated an action program on energy savings, and is taking part in a joint venture: commissioning technological research by a well-known organization for applied scientific research (TNO) in Delft.

An example of this research is the recently completed project on oven technology, focused on controlling the baking, drying and cooling processes in order to achieve more constant quality, energy savings and a reduction of environmentally harmful vapors.

The results will be of benefit to all members in further processing improvements and product development.

Exporting is becoming increasingly important. The Dutch and Western European confectionery market appear to be almost saturated, but exports of biscuits and pastry products are increasing, especially to countries outside Western Europe.

As a result, the smaller manufacturers have begun to look increasingly outward.

With 110 attending firms, the Netherlands is the biggest foreign exhibitor at the major Annual International Confectionery Trade Fair (Internationale Susswaren Messe, ISM) in Cologne, Germany, a venue where confectionery manufacturers from all over the world meet.

This year, the Dutch Export Diamond was awarded for the third time to one of the Dutch participants for the best export product at the fair.

Sweet delights

The growing importance of exports is causing fresh challenges. For example, the packaging of export products must comply with different requirements. Dutch consumers appreciate simple see-through packs, but in other countries the packaging plays more of a role in presentation. In addition, products must be well protected from breakage, and conservation of freshness is all-important.

The excellent performance of the Dutch pastry products and biscuits manufacturers on the export market, as the figures testify, is proof that the industry is able to compensate for its smallness of scale by means of professionalism, skill and savvy entrepreneurship.

The years to come will see many necessary changes, but it seems probable that the industry will emerge from the struggle rejuvenated and reinvigorated.

It may be that other nations will then begin to take more pleasure in the sweet delights that the Dutch abroad think back to so longingly.

Feature

In search of a good hypnotist

Nannette Worrell Serra

When the girls from Judson College and the boys who attended Marion Military Institute left our small Alabama town for their summer vacations, we "locals" had to fill the void created by their absence. Sometimes in the summers, a band of gypsies would pass through our town and encamp across the railroad from my house. Other times a travelling circus or a skating rink would come for a week or two and set up in a vacant lot at the bottom of Jailhouse Hill. In 1957 a stage hypnotist came to town.

"He took my hand and, as he led me off stage I detected a strange, puzzled look."

My neighbor was determined to go and, though I was younger and more a friend of her younger brother than of her, she dragged me along for companionship. The auditorium was filled; the two of us sat a few rows up from the front, in high spirits and not feeling too uncomfortable considering the humidity of our southern nights.

Before long the stage hypnotist was bouncing around in front of us giving an enthusiastic lecture on all the things this wonderful science could do for us. It could help us stop smoking, lose weight, improve our ability to make money — just about anything our hearts desired.

An 'experiment'

After the lecture he said he wanted to do an experiment. "Clasp your hands together as hard as possible and stare at them," he said. "One thing you mustn't do is unclasp your hands before I give the signal." Those were his precise instructions. Not for any reason were we to release our hands until he told us to do so.

As we sat there, heads bowed, intently staring at our folded hands, he continued talking in a casual way until... without warning... he was screaming hysterically, "You can't get your hands unclasped! Oh no! You can't get your hands loose! How horrible! What are we going to do? You can't get your hands loose!"

When the hypnotist became hysterical, I laughed and said to myself, I know what his game is. He's trying to trick us into unclasping our hands before he gives the signal. I kept my hands clasped to show that I hadn't fallen for his trick. Out of the corner of my eye I could see my neighbor was also on to his trick. She, too, kept her hands clasped.

Resisting suggestion

Now the hypnotist wanted to call people out of the auditorium to help him with a demonstration. Who did he call out of the audience? Well, of course, he called those of us who hadn't unclasped our hands.

One by one he called people and sat them down in folding chairs across the front of the stage. The ninth person he called on stage was my neighbor. The tenth person he called was me.

He sat me in an uncomfortable folding chair, my eyes closed, my face turned parallel to the ceiling causing my neck to cramp. The hypnotist paced back and forth as he droned on and on in a monotonous voice.

I had become an "A" student by listening to every tedious word of my teachers' lectures. I listened carefully as though the hypnotist were going to test me on it later.

Ignoring the others, he stopped several times behind my chair and gently massaged what is called the "cyclops eye." This is the area in the middle of your forehead above the eyebrows. At first I didn't understand why he was spending so much time behind my chair. Later I realized it was because the others had gone quickly into a trance and I was the only one still conscious.

"I'm sorry, ladies and gentlemen," the hypnotist was apologizing. "There are just some people who resist hypnosis." He took my hand and, as he led me off stage I detected a strange, puzzled look.

▲▲▲

When the pastor gave the call to come forward for prayer I was among the first group to come down the aisle. A friend's baby was sick and I wanted to have the elders pray for the infant. I stood in front of the altar and waited my turn.

As the elders made their way down the prayer line I saw men and women fall over backward, "slain in the Spirit." I had observed this many times but it had never happened to me. I wondered if it would happen to me this time. I would not resist if it did, but I had not come forward primarily to be slain in the Spirit but to have prayer for a very sick child.

Now it was my turn. The pastor asked for my request and began to pray fervently for the baby. He and three elders huddled around me. The pastor gently pushed my head back with a slight touch of his finger on the "cyclops eye." Several times he gently touched this area in the centre of my forehead just above my eyebrows.

I had learned, while teaching on the cults that the "cyclops eye" is considered to be the sixth sense, the area where psychics "see" into the spiritual world.

My head moved backward as it would have done if someone approached one of my eyes in the same manner.

As my head instinctively moved backward, the elder to my left strategically placed his hand behind my neck with his thumb gently holding my chin upright so that my head was parallel with the ceiling. Another elder stood with his hand on my right shoulder and another elder touched my back. I didn't have to fear being hurt if I fell. There were three strong men to catch me should I be slain in the Spirit.

I was somewhat annoyed with the cramp in my neck and the inability to return my head to a straight position. Nevertheless, I concentrated intently on the fervent prayers of the elders. The Scripture came to me: "The effectual and fervent prayer of a righteous man availeth much."

I thanked God for these men who gave themselves in all-out fervent prayer for this sick baby. I wanted to enter into these effectual and fervent prayers so I slipped my hand up through the huddled bodies and began to praise God. "Thank You. Thank You, Lord. The effectual and fervent prayer of a righteous man avails much."

The pastor gently pushed my head back with a slight touch of his finger on the "cyclops eye."

But, as soon as my hand burst through above the heads of the elders, they released me. I was happy to pull my cramped neck into a straight position. As I did, I caught a strange, puzzled look on the pastor's face before he and the three elders moved to the next person.

A sincere, but possibly deceived, man of God, he couldn't seem to compute why I had not fallen into a trance as the others had done.

I was reminded of the look on a certain stage hypnotist's face as he escorted me off the stage one humid Alabama night in 1957.

Nannette Serra is a freelance writer who lives in St. Louis, Missouri.

ILLUSTRATION BY NANNETTE WORRELL SERRA

The "Cyclops eye": This psychic eye also appears at the top of the pyramid on the back of American one-dollar bills.

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Feature

Starting a new ministry caught us off guard

How an established pastor had to learn a thing or two

COURTESY: BILL TUININGA

Bill Tuininga

The receptionist at the emergency ward wanted to know who my employer was. Did I still work for the First Christian Reformed Church of New Westminster as the hospital's computer said I did? "No, ma'am, I now work for North-West Wholesale Florists."

"What is your occupation?" she wanted to know, as she continued to fill in the spaces in her computer. "Trucker," I said, unsure of the significance of such a detail.

We were there to have a doctor examine whether the football that had caught our son in the eye and caused some bleeding had done any damage.

I was taken by surprise with this line of questioning. At that moment I became acutely aware that I had entered the ranks of your average blue-collar worker.

In Reformed ecclesiastical eyes it takes a series of meetings with the church council and classis to let a person step down from ministry and enter a "secular" vocation. Now it was quickly done with the touch of the keys.

In the Christian Reformed Church I am still a minister. But down at the Royal Columbian Hospital I am simply a trucker.

A year ago I had no idea this would happen. In January of 1996 I stepped down from my ministerial duties after serving for 11 1/2 years in the New West congregation.

Looking back, I believe that if we had simply kept on going in the ministry, I would either have hit a wall or just slipped into a mode of performing my ministerial duties and serving the Lord at half speed, cruising to retirement.

Were we ready?

So my intention was to take a four-month sabbatical and then begin planting a new church with Christian Reformed Home Missions in New Westminster. That church plant still hasn't happened. We figured we could program a transition from serving a well-established, fairly traditional church into church planting with just a four-month sabbatical.

And so, with the best of intentions, we were ready to begin work on a new church in June 1996.

But when, at the invitation and help of Home Missions, we attended a conference at Saddleback Community Church in California, something happened. Pastor Rick Warren challenged us to dedicate the rest of our lives to the ministry we were in or about to begin.

My wife, Lin, and I went back to our motel and discussed that. We agreed that if we were to start a church we weren't to just give it a shot, but our all. Were we ready to spend the rest of our lives in New Westminster, loving its people and helping gather all the lost who would respond to our ministry?

As we talked more, we realized that we had some personal work to do before we could settle down to such a long term commitment.

Omelet of freedom

Saying No is sometimes the hardest but most liberating thing a person can do. After having received final approval from the council and congregation of the First CRC of New Westminster, from Classis B.C. North-West and from Home Missions, we felt we were disappointing many people by not beginning the church plant. It was like we had egg on our face. After all, we had initiated this proposal.

But the peace of heart we enjoyed after deciding not to proceed, was confirmation that we had done the right thing.

A new chapter

Since June I have held two jobs. Last summer I worked for Coast Waterproofing where I and a co-worker operated electric scaffolds and scaled the sides of high rise apartments, re-caulking windows and painting the walls with waterproof sealant.

Now the banner hanging in my workshop reads: "The Holy Spirit says paint or get off the ladder."

Fall saw me climbing behind the wheel of a five-ton truck to deliver flowers to local grocery stores. The expression "Keep on truckin'" has taken on deeper meaning.

In many ways it would have been easier to just take a call to another church and do what I have come to know best: being a pastor of an established congregation.

But we believe God is preparing us for a new chapter in our lives — that he is retooling us for a new task. What the future will bring, only God knows. In the mean time, I *just keep on truckin'*.

Waiting upon the Lord is humbling. There have been times of confusion and uncertainty. Yet we have no regrets about stepping back.

This has been a year of amazing variety and a time of healing and personal

renewal. We wouldn't trade it for anything. We have had opportunity for much reflection, and have learned things that we would likely never have learned had we simply stayed in the ministry and toughed it out.

Learning to be dispensable

What we learned, others may not need to learn. But I especially had to take distance from a job that in many ways had consumed me.

I did not even realize until I stepped back just how much I had let my work for the church define who I was and control what I did. Many in the church set you up for this. There is still a generation of people who think they have not been ministered to unless "the minister" has been by.

That unbiblical myth not only creates co-dependant churches but can lure pastors into thinking the church cannot operate without them. So I have been reminded again that I am dispensable. I have had time to reset my priorities so that I see myself simply as a servant of God.

When we asked for a release from our duties in the church, we did so without salary support. This past year has seen us receive blessings far beyond our expectation. God has sent us so many surprises, large and small, and through it our trust in God has deepened.

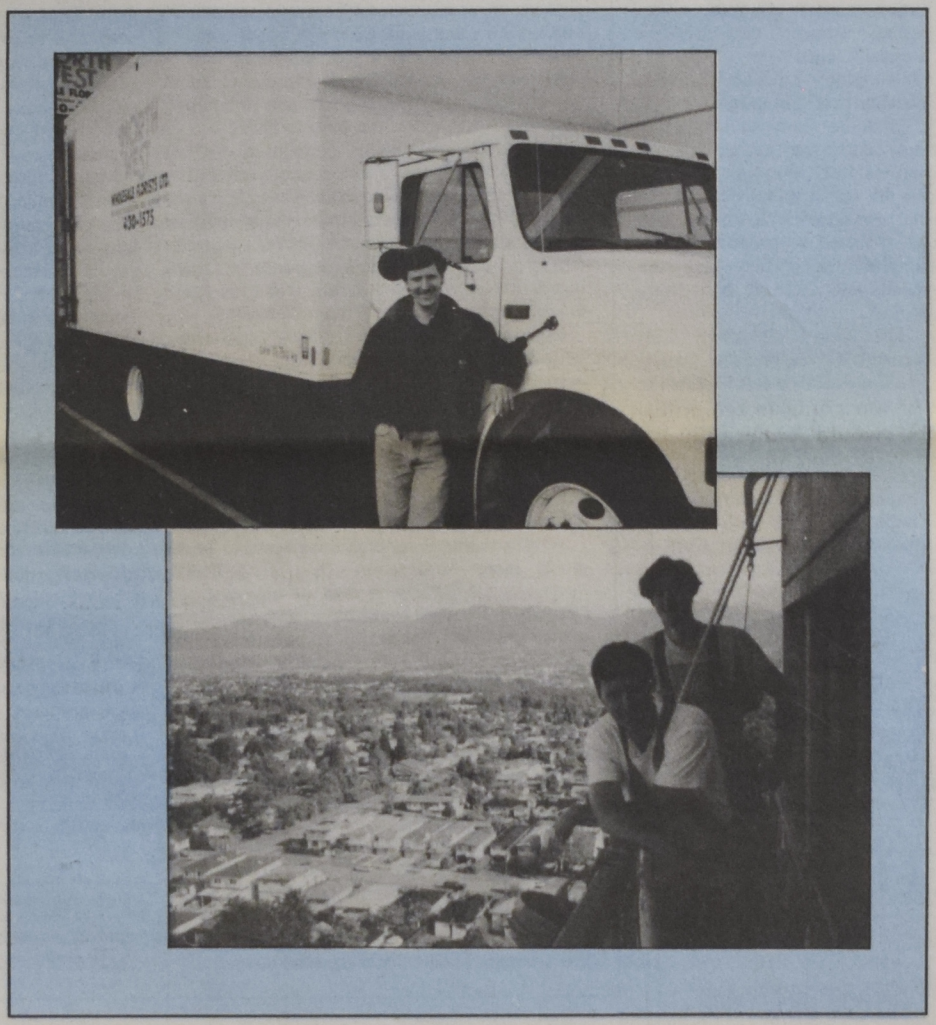
Family priorities

As we look back we realize that not only did we often take our paycheque for granted in the past, but our security lay in our salary and tenured position. We have had to cut back in order to make ends meet, but God has provided, and we are trusting him to carry us and lead us into the future.

Another priority I had let slip was my marriage and family. The decision to come to New West back in 1984, although supported fully by my wife, was really my decision and not ours together. We were almost ready to plunge into a church plant with some of the same dynamics taking place, and I am so happy we didn't.

My wife and I have spent much time talking and reflecting in this past year, and I am resolved that all such major decisions will be a full "us" decision from now on, and not just me proposing and my wife agreeing.

When we get back into ministry, which I trust we will, I will not be so quick to fill up my nights. One thing I have thoroughly enjoyed this past year is being home at nights and able to drive kids to athletic events and youth activities. And, to the envy of some of my ministerial friends, I treasure relaxed Sundays with our family. Many church members do not realize the emotional pressure that comes with the regular weekly commitments ministers have.



No denominationalism

When we stepped back from the church, we took the opportunity to worship in a variety of congregations, many of which were not Christian Reformed. In fact, we have settled down in a community church (within the Baptist tradition) not far from our home, primarily because it is a relatively new church plant which is carrying on ministry in much the same way we would like to.

We view this as the best preparation we can get for what we still believe will someday lead to church planting.

A number of people have asked me whether we were planning to leave the CRC. Sometimes that question would catch me off guard. We have come to see how, for many people, it is very important that they are Christian Reformed.

I am learning, and it is actually quite liberating, to put my emphasis on being *Christian*. I can join hearts in praising God as easily with Baptists and Mennonites as with Christian Reformed.

Lastly, my wife and I are seeking to identify more and more with the unchurched.

As I spend time working among people who don't go to church, and listening to their comments, I am reminded that people are not saved by institutions but by Jesus. In fact, polls taken in our country show that the majority of unchurched people have little interest in the established church. They have seen too much hypocrisy and heard too much about their churches' internal arguments and petty concerns. Yet most Canadians hold Jesus in high regard.

The mind of the unchurched

Our family has a ways to go in understanding the mind of the unchurched. But our desire is to do whatever it takes to identify with the struggles of those who have not yet been saved.

We hope in the end to be part of a church where finding the lost and straying, and helping them become fully devoted disciples of Jesus is the driving passion of all the church does.

That passion drove Jesus to the cross. And nothing stopped him from that goal. I think it is fair to say that Jesus just "kept on truckin'" until he delivered all the goods. We can do no more and no less.

Bill Tuingina is an ordained minister in the Christian Reformed Church currently on leave from the ministry. He and his family live in New Westminster, B.C.

Education

King's announces study program at L'Abri, Switzerland

EDMONTON (TKUC) — The King's University College has recently worked out a plan to allow students to go to Switzerland for a summer study program at the Swiss L'Abri Fellowship. Founded in the 1950s by Francis and Edith Schaeffer, L'Abri offers a tutorial program which allows students to explore the implications of their faith for various areas of modern life. Students come from all over the world to study and work with staff and other students at L'Abri.

The King's-sponsored program now provides students with the opportunity for a four-week stay at L'Abri in April after the academic year has been completed. Students will determine their study project in consultation with a King's faculty supervisor and L'Abri staff.

Private tutoring

The L'Abri program is based on a combination of work and study, and students are expected to immerse themselves in the community during their stay: eating, working and discussing issues with fellow students and staff daily.

Each student is assigned a tutor who works out a program of readings appropriate to the student's interests, needs and background, as well as the length of her or his stay. Tutors meet with students regularly to discuss what is being read. They also oversee study of various subjects, including technology-related issues, theology, apologetics, gender relations, counselling issues, the arts in general, music and therapy, philosophy, cultural studies, economics and literature.

Students study half the day and work the other half on various tasks they are assigned for the maintenance of facilities and services. Each student will be expected to produce a substantial paper reflecting the results of his or her study project.

The King's University College is a degree granting, undergraduate Reformed Christian university in Edmonton. TKUC offers a variety of three- and four-year degree programs in the liberal arts and sciences, as well as selected professional areas including business, environmental studies and education.

Last straws

Pedagogeries

Alyce Oosterhuis

Our 17-year-old son is finding the last three months of his compulsory education the most difficult. After 14 years of playschool, kindergarten, elementary, junior high and high school education, he is itching to cast off the bonds of obligatory labs, compulsory essays, required readings and projects he considers irrelevant. Calling himself a disgruntled cynic, every homework assignment appears to be a joyless burden, and all tests are teacher-driven forms of sadism. To him it seems that graduation will never come to mark the end of Grade 12. Watching him at work conjures up the Dutch expression about "de laatste loodjes" or, as translated in Kramer: "The last straw breaks the camel's back."

He is not alone in his perception of "last straws." I readily recall the immense relief after I had completed the last required course for my PhD. As I walked down the university halls all I could think was: "No one will ever again dictate to me what I must do in response to a reading or an interest. No teacher will ever again hold the power of quantifying my efforts."

Looking back on those feelings, I am struck with the incongruity of it all. I did not have to be in the university at that time; I could have been working, or doing other things. Although *I* had chosen graduate school, I eventually chafed at the obligatory assignments, exams and pressures.

What changes?

Why is it that last obligations seem to be so much more burdensome than first tasks? Psychologists provide a host of answers: the difference between immediate and long-term goals; changing motivations; experiences of success and/or failure; personality differences in needs for variety and/or sameness; self-esteem and belonging differences; etc.

But I think the primary cause lies with the evaluative component: having to prove oneself again and again to be worthy of passing a course, a grade, an essay, a grant application, a job interview, a loan request, a committee assignment. Evaluations rank us relative to others; they emphasize the individual's achievements and abilities relative to the cohort of other students, job applicants or grant supplicants. They tell us whether we are more or less worthy of praise for completed tasks.

In my thirty-some years of college and university involvements, I have encountered many students who have dropped out of the academic scene. Some found other inspiration for life and work; others procrastinated in their studies to the point of failure and eventual dismissal. It may be the procrastinators who illustrate the problems inherent in constant evaluations.

Many procrastinators are perfectionists whose standards for quality are so high that they can never fulfil them for themselves, so they delay because it is easier to attribute poor grades to a lack of time than to a lack of ability. Living with a perfectionists' constant self-evaluations is like having a constant "devil" on ones shoulder declaring that the work is "not good enough." It is no wonder that many perfectionists eventually give in to depression and despair.

More than ever

In our present educational climate, evaluations are on the increase rather than decrease. Accountability to our supporting communities, government agencies and executive officers is intricately tied to the evaluations of our achievements. And these evaluations do not occur occasionally; they take place every two years, twelve months, six months, whenever. For the high school, college and university students, evaluations are more frequent than in any other work setting. As our children prepare for the final hurdles in their courses or their schooling, we should consider what it would be like to have to live with continuous grades: an A for laundry; a C for that paint job; a D for the phone repair; an F for potato crops.

Alyce Horzelenberg Oosterhuis teaches at The King's University College in Edmonton and is dreading the next four weeks' grading and evaluative practices that will conclude another semester of teaching and learning.

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Bert Hielema

Capitalism and our future

Recently my wife and I stayed at a Holiday Inn and had breakfast there. During that meal the waiter three times removed a large bag of garbage containing our plastic plates and utensils soiled with leftover food. I confess that I contributed to this. At home in Tweed, Ont., we are fortunate that at our township dump we have the opportunity to recycle almost everything except dirty diapers, which practically eliminates our own household refuse.

Today, waste is a way of life. Capitalism has dictated that it is. It is more economical — that is, dollar-for-dollar more profitable — to generate garbage than to wash dishes and recycle, or to replace rather than repair. We see "waste" in landfills and traffic jams, in greenhouse gases, in radioactive materials and in ozone depleting chemicals. We experience waste in crime, and when we tend to ignore homelessness; we see it in addiction.

"The goal of capitalism has been stated as to maximize personal consumption. Capitalism not only encourages but glorifies individual greed."

Glorifying greed

I think you agree that capitalism is wasteful. And no wonder capitalism itself can be defined as *a perennial gale of creative destruction*, according to Joseph Schumpeter (born in 1883). The goal of capitalism has been stated as *to maximize personal consumption*. That's plain to anybody who has watched TV or read a paper. Capitalism not only encourages but glorifies individual greed. Thus, the more I buy, the more I waste, and the better the capitalistic system is supposed to work.

The problem is that it was designed in a world very different from the world we live in today, a world with fewer people and far more natural resources. Now the reverse is true. Since capitalism gained prominence some 150 years ago, the world population has more than tripled, while some creational treasures are in short supply, such as arable land, fish and trees. To me — and to most people, I hope — clean air, healthy soil and stable climate are a must for a well-functioning economy.

But when capitalism was conceived it had no need to place these items on the balance sheet. The natural capital of air, water and soil seemed limitless, so industries abused them, not because they took a delight in this but because that's how the system started and was successful. It created goods and jobs and as demand soared, the rate of destruction soared as well.

So far we in North America have been fortunate, even though we create a lot of garbage.

We generate about 450,000 kg (one million lbs.) of waste per person per year. No, that's not a misprint, and Canada generates more waste per person than any other country in the world, including the U.S. In North America we bury almost one billion square yards of carpets annually and 200 million kg of polystyrene. We waste 10 billion kilograms of food. Industry generates one trillion pounds of organic and inorganic chemicals and hazardous material, most of which ends up in a dump, possibly near you.

I could expand the list, telling you how much waste the mining and oil industries produce, or what our cars spew out, but I think you get the point. All this does not include the havoc generated overseas on our behalf. In spite of our efforts in Tweed and elsewhere, less than five per cent of the total waste stream is actually recycled.

Global air

Because of our food and manufacturing needs, many regions in India, China and Eastern Europe face far more severe effects of natural capital depreciation than we do. However, the world is becoming one marketplace and the obvious consequence is that the atmosphere, the heavens above and the air around us, are also becoming global.

Whether carbon dioxide comes from Canadian oil or Chinese coal makes no difference. Neither do hurricanes care that Michael Harris or Newt Gingrich do not believe that global warming is a problem. The Lord, says Proverbs 8, has set the heavens in place, and when he did this they contained just the right ingredients, which we are changing at our peril.

Failed Biosphere

There still are lots of people who believe that technology can solve the world's environmental problems. An interesting experiment suggests otherwise. An enterprising millionaire donated $200 million (U.S.) to recreate in Arizona a replica of the globe in the form of a three-acre biosphere which was supposed to duplicate the natural ecosystem. In 1991, eight people entered this enclosed dome along with 25 different animals and all sorts of other living matter for a projected two-year stay.

Instead of staying healthy, air quality plummeted, CO^2 levels rose, water became polluted, 19 animals became extinct, and the small group, sick and disillusioned, left the structure after 17 months.

Of course the design of this $200 million Biosphere II was not perfect. My point is that even such a large amount of money could not recreate a functioning ecosystem for eight people, while every three seconds eight people are added to the globe, which, thanks to God's perfect plan, is completely capable of accommodating these newcomers. However, if we continue with our wasteful habits, we could end up the same way as these people in the Biosphere. We are already seeing many environmental diseases and mass suicides. The lesson of this experiment is that there are no human-made substitutes for essential natural resources. So if we want to maintain capitalism as we know it, we'll have to accept the consequences.

Due to its wasteful basis, capitalism has a very limited future. If we want to do our Christian duty and preserve the creation God has given us, we have to harvest our natural capital on a permanently sustainable basis. Natural capital is like any principal. When we consistently eat away at our original sum, then soon we have nothing left. That is our present policy: we treat creation like an annuity which combines both interest and capital to give us a short-term abundant income. The trouble with an annuity is that it expires at a certain time. We live now but in a few years there will be nothing left for us. And then what?

Scarcity will grow

We face some tough choices. Increasingly the constraints the world faces are environmental, not economic. Yesterday the size of the fish catch depended on investment in fishing trawlers, but today the sustainable yield is the controlling factor. Yesterday the amount of water pumped to irrigate croplands (250 million hectares) was determined by the number of wells drilled, but today it is the sustainable yield of the underground water source.

For the world as a whole, the 1995 grain harvest dropped some 60 million tons below the initial estimate largely because of crop-withering heat waves. In Canada the winter may have been severe, but in North Carolina where we spent much of March, the winter was the warmest in years and everything was two weeks ahead of schedule.

Last year, for the first time ever in recent history, humanity was suddenly faced with one of the most ancient of challenges: how to make it to the next harvest. This scarcity is not a fleeting phenomenon but the result of the collision between continually expanding human demand for food and some of Earth's natural limits, including the limits of crop varieties to use fertilizer.

Technology can't save us

There is no new technology waiting in the wings that will lead to a quantum jump in food production comparable to those that came from earlier technological gains such as the discovery of fertilizer and the hybridization of corn — which have aided topsoil erosion, another capitalistic short-term gain for long-term waste.

If we keep on adding extreme amounts of carbon dioxide we face higher temperatures, more extreme cold and heat, more destructive storms and floods and thus much more risky farming conditions. With the continuous extinguishing of plant and animal species we face massive biological impoverishment which will adversely affect our food prospects.

As Christians we profess to believe the gospel. However, we have lost the gospel of the earth. I wonder how God will question us on that score on Judgment Day. What does it really mean to love God above all? Does this loving not include loving God's creation, the essence of God's artistic and imaginative powers, his very gift to us?

Bert Hielema loves living in Tweed, Ont., and his nine grandchildren love visiting there.

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Dear Adrian,

Your letter last month about your longtime friend who has lost all interest in the faith led me to think again about the relationship between spiritual and emotional health. You probably noticed that the therapist in me came to the fore in my reply. I guess some things don't change in retirement. You can take the woman out of the therapist's office, but you can't take the therapist out of the woman, or something like that.

Anyway, while I was working, my colleagues and I and other Christian (and even some non-Christian) therapists talked a lot about the spiritual/emotional/physical components in people and the connections between them. It is not a simple matter. In fact, the longer I worked with people the more I was convinced of its complexity.

I get terribly impatient with simplistic solutions to people's problems. I get very impatient with well-meaning Christians, including some Christian therapists, who say that if only people would accept Christ and walk with God their problems would be over, or at least manageable. I get equally impatient with secular therapists who zero in on one important truth and filter every person's situation through that one lens. And then, of course, there is the medical model of diagnosis and prescription, often without any reference to possible emotional or spiritual causes of disease.

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"A Roman Catholic priest with whom I once worked said he thought counselling was 'John the Baptist work.' It was 'preparing the way of the Lord.'"

A Roman Catholic priest with whom I once worked said he thought counselling was "John the Baptist work." It was "preparing the way of the Lord." I like that. It fits with what I often saw with clients. When emotional blocks are removed, when a person has for the first time an experience of unconditional acceptance, when losses have been fully accepted and grieved, when forgiveness has been offered or given, then the Spirit has found room to work. I've found that to be true with people who have grown up in the church as well as with people who were never interested in questions of faith or ultimate values.

Spiritual/emotional life and growth are such multifaceted processes. There are many components, and so many ways to dam up the flow of life. Fortunately for us, God can use many different means to unblock dams!

But paradoxes remain. What do we say to the lesbian who, after struggling for many years against her sexual preference, accepts her orientation and the love of her partner and consequently comes to a much fuller and deeper experience of God's love? What do we say to the alcoholic who with the help of prayer and Alcoholics Anonymous gives up drinking only to find his wife, who had remained with him through all those hard years, is now divorcing him?

Things aren't always the way they're supposed to be!

Regards,
Mary

Dear Mary,

As I read the above letter the first time I could almost see you slam your fist on the table (though I know you are a gentle woman). Not in anger so much as in frustration. At the pervasive wish for simple solutions and black and white answers. Answers that lead people astray.

Becoming racist, for instance ("the trouble with the world is the Jews."). Or a fundamentalist (one of various sorts).

Or very difficult to talk with about many serious topics (dialogue depends on give-and-take and *grey*).

Or hiding their real selves behind their black-and-white slogans.

I've read a book recently that for me spoke to your frustration (and mine). In it the author takes issue with the reading of the biblical creation accounts as describing a one-time historical process that finished in six days. He suggests, instead, that we read these stories as expressing confession: God (the Father *and* the Son) is still busy creating. And what he creates is not "nature," but "creation."

"Creation" is always a term of confession. The point he stresses above all: we should look upon who we are and on all that we experience as *given to us* for us to work with. God is always busy creating new *givens* for the new human beings that are born, and as we grow up and change, we constantly meet new givens we didn't know we had to deal with until then.

I found these observations most stimulating. I had no trouble rereading the creation stories and some other Scripture (e.g., Colossians 1 and 2) the way the author suggested: they made renewed sense.

I relished the book's invitation to look upon new experiences as gifts from God for me to work with and praise with. I could take renewed distance from thrusts in our culture that consider human power to be the ultimate source of culture.

Moreover, this author suggests that people differ in the givens of their lives, and each one of us confessing "creation" must take stock of our own givens and live responsibly (that is, live life responding in obedience). It means that we can't make easy judgments on the lives of others — we clearly will never know all their givens.

Johanna and I know the truth of that: after more than 38 years of marriage we still surprise each other with whom we show ourselves to be, and we shall continue to be surprised. So much of each of us is still a mystery to the other.

This author legitimizes complexity, ambivalence, paradox, struggle, growth (and decay!), the puzzles of being human. He also points to God as the One to be trusted in our struggles. He warns against simple answers, and above all to simple answers that *must* be accepted.

He didn't lessen this frustration however: What do I do with those people on my path who haven't read this book and want me to accept their simple answers? Ah..., the mystery of life and love and the summary of the Ten Commandments. Fortunately, most people I have met live life better than the theology they seem to advocate. A timely glass of sherry has the power to break the ice with most.

And there's another frustration: you shall have to wait for a possible English translation of that book. Here's the biographical information, just the same: Dr. A. van den Beek: *Schepping: de wereld als voorspel voor de eeuwigheid*. (Baarn: Callenbach, 1996.)

Love,
Adrian

'I could have written that mother's letter'

Peter and Marja are IN

Dear P & M:

I would like to respond to your column (Jan. 3, 1997) wherein a mother expresses her anguish over two of her children. I felt her agony (and thus a kinship), as my husband and I also feel the pain of wayward children. I could have written that mother's letter myself: our children also went through Christian grade school and we also question their status as God's elect.

On the other hand, I could not agree with her statement that "God has not crowned our efforts with success." God has used our painful experience to keep us from pride in ourselves, to draw us close to him and to make us more able to relate to parents who have problems with their children.

God has shown me that my children's dealings with me are comparable to my dealings with him. How can I denounce my own children when my own Heavenly Father continues to extend his hand of mercy and love to me despite all my sins? Thanks be to God for showing me my need for a Savior, even though it was and is through such painful means. I can only pray that he extends that same mercy to our children, that he will not let them rest in their sinful lifestyles but will continue to convict them until they flee to him for forgiveness and a new heart.

Now to get to the point of my letter. In your reply you state, "You have done your best. Now you are no longer responsible for their choice. Your job as parents now requires you to do nothing more than love and pray for them. Period."

I would like to suggest that you read I Samuel 2-4. Eli's sons were grown men; yet even though Eli urged them to stop their sinful lifestyle, God still takes Eli to task because he did not "constrain them." I feel that you should have also told this mother that besides love and prayer, it is still her duty to speak to them. After all, Jesus also admonished sinners and told them to "go and sin no more."

Because of our painful experience, our eyes are now open to the many families who are also distressed over wayward children. We pray daily for these families. In our prayers we ask God to support the parents in dealing with their children wisely and without compromise. We also pray that God will show his wandering ones the superficiality of the world and draw them back to him.

In closing I'd like to do two things. First, I would like to recommend the very helpful book:* What Did I Do Wrong? — And What Can I Do Now? *by William and Candace Backus (Bethany House Publishers, 6820 Auto Club Road, Minneapolis, MN 55438). It is full of Scripture references which made the situation much more bearable for me.

Second, I'd like to ask you to forward my letter to the original writer. She can then decide whether or not she wants to respond to me.

Dear Parent In Pain, Too:

We invite the original writer to write us back requesting your name and address. If she responds, we'll pass your unedited letter along and she can pick up contact with you if she so desires.

We also sympathize with those parents who agonize over the best ways to reach their wayward adult children. Each person is so different. Some will be receptive to continual admonishment; the majority probably resent it and tune out the familiar refrains.

We still lean towards saying less and praying more at this stage, since they already know exactly how their parents feel. Any change that will happen must come from them and will be in response to the prodding of the Holy Spirit. Jesus' parable of the Prodigal Son illustrates that well. In this story the father let his son go without badgering him or even chasing him. He simply waited, watched and then welcomed his child home when he "came to his senses."

Be careful when using I Samuel 2-4 to support your point of view. The prophecy against the House of Eli is so severe because Eli's sons made a mockery of the priesthood, and Eli, their high priest and father, warned them too late.

If we moralize here and insist that parents must keep after their children or else, they will only be crushed by more guilt every time they have some positive contact without admonishing them once again. Where's the release and freedom in Christ then? And are we really aware of where our responsibility as parents ends and theirs as grown children begins?

We do want to retract one thing. The expression "you have done your best" is one we tend to use a lot, but it's somewhat presumptuous. It's probably closer to the truth to admit that all of us fall short of the kind of parents God wants us to be. This admission opens us to the grace of God, which alone can cover our past failings as parents and the current wanderings of our wayward children.

Write to: P & M, 16 Kimbermount Drive, St. Catharines, ON L2N 5V6.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Alan Vandermaas, Marian Van Til and Bert Witvoet.

Canadians grapple with tools to eradicate world hunger

WINNIPEG, Man. (CFB) — A group of Canadians representing farm, church, aid and development organizations, academics and government has concluded that Canada has a major role to play in ensuring the right to food becomes a respected, enforceable right for all people.

This conclusion was reached at a two-day workshop on "food security" held in Saskatoon, March 21-22, organized by Canadian groups that attended the World Food Summit (WFS) in Rome last November. The purpose of the meeting was to follow up on discussions initiated at the summit, where governments and citizens from around the world focused briefly on the tragedy of 800 million people suffering from food shortages.

The 31 invited participants described their session as a good opportunity to better understand the meaning behind two key declarations coming out of Rome: the "International Sustainable Food Security Convention" and the "Code of Conduct on the Right to Food" — and how these tools might be able to contribute to the eradication of world hunger.

It's about time...

"Conventions are basically treaties," explained Karen Lehman from the Institute for Agriculture and Trade Policy, based in Minneapolis, Minnesota. "There are conventions to protect the atmosphere from ozone depleting chemicals and to protect Earth's biodiversity, as well as to reduce the risk of nuclear war. It is about time we developed a convention to protect Earth's people from hunger."

In an explanation of the concept of a Code of Conduct on the Right to Food, Michael Windfuhr of the international human rights organization, FIAN (Germany) suggested hunger and malnutrition are often caused by violations of fundamental economic, social and cultural human rights. "The right to adequate food has repeatedly been internationally recognized and affirmed, but we need a code to ensure implementation and enforcement of this right," argued Windfuhr.

Follow-up needed

In addition to discussions about the code and Food Security Convention, group participants also recommended that:

* the Canadian government participate in the further development, refinement and implementation of the Code of Conduct and support this initiative at a World Food Summit follow-up meeting scheduled for Geneva this coming May;
* the government host a meeting one year post-Rome (i.e., Nov. 1997) to review Canadian progress towards achievement of its World Food Summit commitments and Code implementation.

Ian McCreary of the Winnipeg-based Canadian Foodgrains Bank, a food aid agency that has an active interest in helping vulnerable people achieve food security, said his key interest in pursuing discussions related to the Code of Conduct and the International Convention on Food Security is to determine whether these instruments have any potential to actually eradicate hunger.

"Canada has already affirmed the right to food as a fundamental human right. The Code and Convention represent two potential vehicles for making that right a reality, instead of just some words on paper," asserted McCreary. "There is still a lot of work to do, but I think we made a good start at this meeting."

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We offer a one-year subscription for only $25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $25.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

Births

KAMPHUIS:

Surprised by Joy!

Arriving two and a half weeks early,
ALEXANDRA JOY KAMPHUIS
has come to take her place in our family.
Third child, but first daughter for Tony and Ruth Ann. She is heartily welcomed by older brothers Calvin and John. She is the granddaughter of Case and Pauline Van Noord of Ingersoll, Ont., and John and Wil Kamphuis of Grimsby, Ont.
Thanks be to God!

Birthdays

80th Birthday

DE WEERD:

Congratulations to Jenny de Weerd on the occasion of her 80th birthday!

Birthday greetings to
JENNY DE WEERD
who celebrated her 80th birthday on April 7, 1997.
Love and best wishes from her family:
Grace & Tom
Susan & Al
John
Rose & Mans
Ralph
Theresa
Grandchildren Grant, Dean, Mark, Cathi, Lori, Brian, Judy, Bev, Jeff, Greg and Richard.
Great-grandchildren Samantha and Erica.
A family dinner was held in her honor.

DUIKER:

With joy and thankfulness to God we announce the 85th birthday of our mother, grandmother and great-grandmother
GRACE (GEESKE) DUIKER
(nee BUSSTRA)
on April 15, 1997.
Lots of love, best wishes and our prayers that God will continue to bless you with good health and happiness in the years to come.
Carla & Everett Boeyenga — Barrie, Ont.
Jack & Barbara Duiker — Barrie, Ont.
Jane & John Kloosterman — Thornton, Ont.
Jeddy & John Dupain — Barrie, Ont.
Jerry & Susan Duiker — Stratford, Ont.
Hilda & Aam Kloosterman — London, Ont.
Rose & Andrew Barr — Windsor, Ont.
Gerard & Ellie Duiker — Willowdale, Ont.
Ann & John Rupke — Scarborough, Ont.
Marion & Bill McLean — Orillia, Ont.
36 grandchildren and 47 great-grandchildren.
Home address: Holland Chr. Homes, 7900 McLaughlin Rd. S., Apt.H314, Brampton, ON L6Y 5A7

Calendar of Events on page 5

Marriages

ELZINGA-VEENSTRA:

Mr. and Mrs. Mel and Maryanne Elzinga of Smithville, Ont., and Mr. and Mrs. Michael and Jean Veenstra of Woodstock, Ont., are pleased to announce the forthcoming marriage of their children
LAURA MAE
and
GARY MICHAEL
on Saturday, May 3, 1997, at 3:30 p.m., D.V., at the Smithville Chr. Ref. Church, Townline Rd., Smithville, Ont.

and

ELZINGA-HYE:

Mr. and Mrs. Mel and Maryanne Elzinga are pleased to announce the marriage of their son
KEVIN JOHN
to
YI KYUNG HYE
The wedding took place on March 8, 1997, in Seoul, Korea.

Anniversaries

Aylmer, Ont. Cambridge, Ont.
1957 May 11 1997
"But as for me and my household, we will serve the Lord" (Joshua 24:15).
CHARLES and MARGARET
VAN DER MEULEN
(nee BOOY)
together with their family, invite you to share with them the joyous celebration of 40 years of marriage. We are grateful to God that He has blessed you and guided you, giving strength and wisdom along life's journey.
Love from:
Peter & Joyce van der Meulen-van Egmond — Waterdown, Ont.
Joya, John, Mark, Ellen, Peter
Pauline & Peter Slager — Woodstock, Ont.
Becky, Jeremy, Matthew, Erin
Dave & Frances van der Meulen-Verhulst — Cambridge, Ont.
Lindsay, Joshua, Isaac
Anita & Ken Cook — Kingsville, Ont.
Conner
Relatives and friends are warmly invited to an open house on Saturday, May 10, 1997, from 2-4 p.m., D.V., in the Maranatha Chr. Ref. Church, 94 Elgin Street, Cambridge, Ont.
Best wishes only, please.
Home address: 24 Clover Avenue, Cambridge, ON N1R 5S2
Phone: (519) 621-4435.

Real Estate

ST. CATHARINES, ONT.

Martindale Place, a Christian Retirement Community. Life-lease residences.

Construction of 21 patio homes with full basements and garages to begin June 1997. Prices start at $129.900. Call regarding apartment vacancies. Ask for Carol Lotz, salesperson for I. Bell Real Estate Broker Inc.,
(905) 688-3537, 24 hr. pager.

Anniversaries

Congratulations to Adrian and Irene Schouten (nee Meynen) on the occasion of their 30th wedding anniversary!

Koekange Alma
1937 April 24 1997
We rejoice and give thanks to the Lord as our parents celebrate their 60th wedding anniversary.
THYS and ANNIGJE RUMPH
(nee DROST)
We pray that the Lord will continue to bless and guide you in the years to come.
With love from your children, grandchildren and great-grandchildren:
Hank & Grace Rumph — Moorefield, Ont.
Pat & Bill Hessels — Alma, Ont.
Hilbert & Jannie Rumph — Koekange, the Neth.
Luke & Mia Rumph — Moorefield, Ont.
Hilly & Bill Welmers — Greensville, Ont.
Helen & Menno VanderVinne — Georgetown, Ont.
Albert & Martha Rumph — Alma, Ont.
Ann & Larry Brouwer — Alma, Ont.
and 37 grandchildren and 33 great-grandchildren.
Home address: R.R. #1, Alma, ON N0B 1A0

Anniversaries

Grimsby, Ont.
On April 15, 1997, we will celebrate the 30th wedding anniversary of our parents
ADRIAN and IRENE SCHOUTEN
(nee MEYNEN)
Thank you for the Christian upbringing you gave us, Mom and Dad, and we hope the Lord gives you many more years together. Mom, enjoy your time with Tante Anneke (from Holland). Dad, try to relax now that you're retired and *don't* invest in Bre-X.
With much love from three grateful sons:
Johannes — Grand Rapids, Mich.
Dirk-Bastiaan — Grimsby, Ont.
Jasper — Grimsby, Ont.
Home address: 273 Central Ave., Grimsby, ON L3M 1X6

Anniversaries

Congratulations to Thys and Annigje Rumph(nee Drost) on the occasion of their 60th wedding anniversary!

Classifieds

Anniversaries

1952 1997

We, the children of

WILLEM (BILL) VANDERBYL
and
ALBERTJE (BETTY) VANDERBYL
(nee TOERING)

are happy to announce the 45th anniversary of our parents, on April 17, 1997. We thank God for the 45 years that he has blessed them together and pray that He will continue to bless them for many years to come. We love you, Mom and Dad, Pake and Beppe.

Ed & Lynn Vanderbyl
Lisa, Nathan, Jonathan
Liz & Don McLardy
Becky, Heidi, Alisha, Melia, Joshua, Kristy, Denae

Address: R.R. #4, Peterborough, ON K9J 6X5

1947 April 19 1997

With thankfulness to the Lord for His goodness and care, we are happy to announce the 50th wedding anniversary of our parents and grandparents,

ARCHIE and BERTHA DE HOOP

With love from their family:
Herman & Lynda — Unionville
Arnie & Ingrid — Burlington
Lindsay, Morgan
Janet & Bob — Brampton
Jennifer, Nadine
Larry & Jackie — Inglewood

Home address: Holland Chr. Homes, 7900 McLaughlin Rd. S., Apt.T207, Brampton ON L6Y 5A7

Obituaries

Boksum Edmonton
June 2, 1911 - Feb. 17, 1997
Philippians 1:21

The Lord took to himself our dear husband, father, grandfather and great-grandfather

NORMAN (NANNE) GROENEWOUD

His wife Margaret Groenewoud.
Children:
Tim & Betty Greenwood — Coquitlam, B.C.
Gerben & Francien Groenewoud — Maarssenbroek, the Neth.
Augusta & Fred Neumann — Edmonton, Alta.
Albert & Darlene Groenewoud — Meadow Lake, Sask.
May & Pete Baelde — New Westminster, B.C.

19 grandchildren and three great-grandchildren.
Predeceased by oldest son in 1950.
Correspondence address:
#330, 13425-57 St., Edmonton, AB T5A 2G1

For Rent

APARTMENTS: Redeemer College rents furnished, 1, 2 and 4 bedroom apartments May to August. Enjoy our pastoral setting while visiting the Hamilton/Niagara/Toronto region. Excellent daily, weekly and monthly rates. For reservations phone **(905) 648-2139, ext. 260.**

Engagement

DE BOER/SLAGTER:

Congratulations to Christopher and Annette on the occasion of their engagement!

Cor and Pat De Boer of Oakville, Ont., are very happy to announce the engagement of their son

CHRISTOPHER
to
ANNETTE

daughter of Joe and Shirley Slagter of Waterdown, Ont.

The happy event to take place, D.V. on June 7, 1998.

Teachers

BARRIE, Ont.: Timothy Chr. School invites applications for a **possible Grade 6/7 position with expertise in computers.** You will be required to give direction and leadership in our computer lab, work with our computer committee and assist the principal with staff development in the field of computers. Only successful applicants granted an interview will be contacted. Please forward resumes to:

Mrs. Jane Tjeerdsma
Timothy Chr. School
49 Ferris Lane
Barrie, ON L4M 2Y1

CAMBRIDGE, Ont.: Cambridge Chr. School invites teacher applications for a **Kindergarten position**, left vacant by the retirement of our present teacher. This position will be either 60% or 100% depending on enrolment. Please send resume and letter of application to:

Cambridge Chr. School
229 Myers Road
Cambridge, ON N1R 7H3
Attention: Andy VanderPloeg, Principal
Phone: (519) 623-2261
Fax: (519) 623-4042

Application deadline: April 25, 1997.

ORANGEVILLE, Ont.: Orangeville Chr. School invites applications for a **definite vacancy at the primary level** for the 1997-98 school year. Please send a resume and letter of application to:

Mr. George Hoytema, Principal
Orangeville Chr. School
P.O. Box 176
Orangeville, ON L9W 2Z6
Phone: (519) 941-3381

Teachers

FAIRVIEW, Alta.: Fairview Chr. School. We have a **definite opening for an experienced teacher/principal** and a **possible opening for a second teacher** who feel called to help out a struggling school society, offering Grade 1 to 9. Must have enthusiasm and love for Christian education and be able to implement a vision. Grade split and salary to be determined. Please send resume with reference to:

Maryan Weenink
c/o Box 2177
Fairview, AB T0H 1L0
Phone: (403) 597-2074

LACOMBE, Alta.: Lacombe Chr. School, serving 377 students in K-9, located in central Alberta, invites applications from qualified teachers for the 1997-98 school year. Three definite openings are:

1) Jr. High Math/Science;
2) Jr. High Physical Education/Language Arts and/or Social Studies;
3) Grade 4-9 French/other teaching duties.

Possible elementary openings may occur. Applicants must qualify for Alberta teacher certification. Please send resume and letter of application to:

John Piers, Principal
Lacombe Chr. School
5206 - 58 Street
Lacombe, AB T4L 1G9
Phone: (403) 782-6531
Fax: (403) 782-5760

LISTOWEL, Ont.: Listowel Chr. School invites applications for a **full-time teaching administrator** for the 1997-98 school year. Expect 50% teaching - 50% administrative time. Principal or vice-principal experience would be an asset. Vacancy to be filled Aug. 1, 1997. Listowel is a K-8 elementary school of approx. 115 students, 3 full-time and 4 part-time staff and is an interdenominational school representing 13 churches in the area. Please send resumes to:

Principal Search Committee
c/o Menno Eelkema
Listowel Chr. School
R.R. #1, Box 151
Listowel, ON N4W 3H2
at (519) 291-3097

TORONTO, Ont.: Timothy Chr. School in Rexdale, Ont., invites applications from qualified teachers for the following positions:

a probable 90% Grade 7 position (computer and sports skills essential) and a **possible 40% Grade 2 position**. TCS is a growing, multi-denominational school, with a caring, encouraging community. Please send resumes to:

Coby Jonker, Principal
Timothy Chr. School
28 Elmhurst Drive
Rexdale, ON M5W 2J5
Phone: (416) 741-5770
Fax: (416) 741-5770

Teachers

DRAYTON, Ont.: Calvin Chr. School invites candidates to apply for **possible openings at various grade levels** for the 1997-1998 school year. CCS is a well-established school in a rural setting that offers a challenging curriculum, a library, special education, a gymnasium, and extra-curricular activities. We anticipate a student enrolment of about 172 students and a faculty of nine teachers. If you would like to become part of CCS, please forward your resume to the Principal:

Mrs. Jerry Ottens
Calvin Chr. School
Box 141
Drayton, ON N0G 1P0
Phone/Fax: (519) 638-2935

AYLMER, Ont.: Immanuel Chr. School invites applications for an **expected opening in our Grade 3/4** classroom for Sept. 1997. Successful candidate will also teach intermediate music, conduct our school band and primary choir. Send resume package to:

Immanuel Christian School
Marianne Vangoor
75 Caverly Rd.
Aylmer, ON N5H 2P6

Teachers

BRESLAU, Ont.: Due to increased enrolment, **Woodland Chr. High School** is inviting applications for a possible opening for a teacher of

COMPUTER STUDIES

The successful applicant will guide the development of our computer studies program and the use of computers across the curriculum.

Please direct applications and inquiries to:

Gary VanArragon, Principal
Woodland Chr. High School
R.R. #1, Breslau, ON
N0B 1M0
Phone: (519) 648-2114
Fax: (519) 648-3402
E-mail: wchs@albedo.net

ST. CATHARINES, Ont.: Beacon Chr. High School invites applications for a **possible opening in the area of English** for the 1997-98 school year. The successful applicant will have some drama background. Send resume and statement of educational philosophy to:

Ted Harris, Principal
Beacon Chr. High School
2 O'Malley Drive
St. Catharines, ON L2N 6N7
Fax: (905) 937-1130

July 14-Aug.1, 1997

SUMMER SCHOOL

at Wycliffe College and the Institute for Christian Studies, Toronto

"...bearing fruit in every good work, growing in the knowledge of God. Colossians" 1:10

Calling, professions and shalom
JULY 14-25

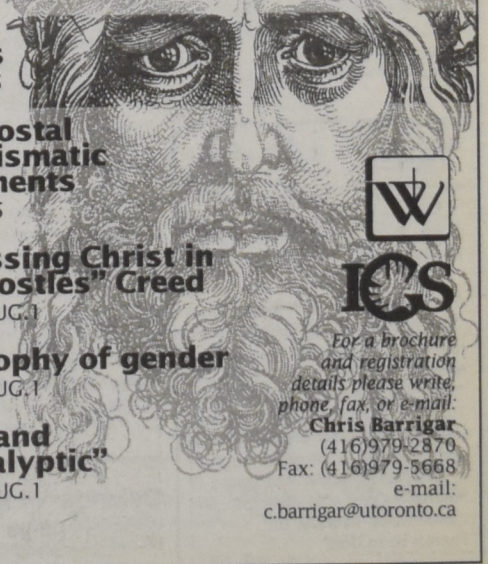
The Psalms
JULY 14-25

Pentecostal & charismatic movements
JULY 14-25

Confessing Christ in the Apostles" Creed
JULY 21-AUG.1

Philosophy of gender
JULY 21-AUG.1

Jesus and "Apocalyptic"
JULY 21-AUG.1



ICS

For a brochure and registration details please write, phone, fax, or e-mail:
Chris Barrigar
(416)979-2870
Fax: (416)979-5668
e-mail:
c.barrigar@utoronto.ca

Classifieds

Teachers

STRATHROY, Ont.: Strathroy Community Chr. School invites teacher applications for a **possible opening in the upper junior/intermediate level** for the coming 97/98 school year. Applicants must be able to teach all core subjects and additional skills in computer and physical education would be an asset. Applicants with a Christian School Teachers Certificate, or who are willing to pursue this will be given preference.
Submit a letter of application, resume, college transcripts, personal philosophy of education and references to:

Mr. Henry Wiersema, Principal
Strathroy Comm. Chr. School
7880 Walkers Dr., R.R. #2
Strathroy, ON N7G 3H4
(519) 245-1934

VANCOUVER, B.C.: Vancouver Chr. School, a denominationally diverse community which offers Kindergarten through Grade 10, has **potential openings at several levels.** Please send your resume to:

Ron Donkersloot, Principal
Vancouver Chr. School
3496 Mons Drive
Vancouver, BC V5M 3E6
No applications by fax, please.

Calvin College
Teacher Education
Program

National Council for Accreditation of Teacher Education (NCATE)

The Teacher Education Program of Calvin College is scheduled for a Fall, 1997 accreditation review by the National Council for Accreditation of Teacher Education and the Michigan Department of Education. Federal regulations require that accrediting agencies allow for public comment on the qualifications of institutions or programs under consideration for initial or continuing accreditation.

Both NCATE and Calvin College recognize that graduates, parents, schools, and community organizations have valuable perspectives on the quality of the programs that prepare teachers and other school personnel. We invite interested parties to submit written testimony on the Calvin College Teacher Education Program to:

Board of Examiners NCATE
2010 Massachusetts Ave., N.W.
Washington, DC 20036-1023

Comments must address substantive matters related to the quality of the professional education programs at Calvin College, and should specify the respondent's relationship, if any, to the institution (i.e., graduate, present or former faculty member, employer of graduates). Copies of all correspondence received will be sent to Calvin College for comment prior to the review. No anonymous or oral testimony will be considered.

Letters of comment should be received by July 1, 1997

CALVIN
College

Job Opportunities

Laurentian Hills Christian School
Kitchener, Ont.

LHCS was established in 1967 and by the Lord's grace has grown to the current 170 students and 8 staff members. Due to the need to expand the number of classrooms and teachers, Laurentian Hills Christian School requests applications for the following teaching positions for the 1997-1998 school year.

A full-time upper elementary school teacher is required with particular interests and strengths in teaching **French and Physical Education.** This position may include some rotary assignments in the upper grades.

There is also a **possible opening for a part-time (approx. 50%) teacher** at the middle grade level.

Please direct all inquiries and resumes identifying specific strengths and interests to:

Luke Janssen, Principal
c/o Laurentian Hills Christian School
11 Laurentian Drive, Kitchener, ON N2E 1C1
Phone: (519) 576-6700

Smithville District Christian High School

The Smithville District Chr. High School has a **possible full-time and/or part-time vacancy in science.** Please address all inquiries and send letters of application, resume and teaching credentials to:

Marc Stroobosscher, Principal
6488 Smithville Rd., Smithville, ON L0R 2A0
Fax: (905) 957-3431; Phone: (905) 957-3255

The Living Word
Sermons for reading services.

CRC

Contact:
R. Vander Ploeg Secr./Treas.
210 Clarke St. N.
Woodstock, ON N4S 7M7
Phone: (519) 539-2117

ONE TO ANOTHER

Christian companion magazine.
Hundreds of readers Canada-wide.
Single issue $5.
Write to:
#302, 1502-2nd Ave. S.
Lethbridge, AB T1J 4A2

Maintenance Person/Caretaker Needed

Parkview Meadows Retirement Village in **Townsend, Ont.,** requires a **Maintenance Person** with a minimum of two years experience in property management and the maintenance field. Grade 12 or better preferred with a thorough knowledge of maintenance and construction methods and materials. We're looking for a self-motivated, mature person in excellent physical and mental health, who has good communication skills and a genuine concern for elderly people. Must be willing to relocate if not living in the immediate area of Townsend. Salary commensurate with responsibilities and experience.
Submit your resume and covering letter in confidence by **April 30, 1997,** to: **Administrator, Parkview Meadows Retirement Village, 72 Town Centre Drive, Townsend, ON N0A 1S0**

Houston Christian Reformed Church
is seeking a
Youth Leader

This would be a part-time position with a family-oriented church community in the beautiful Bulkley Valley. For more information and a job description contact:

Houston Christian Reformed Church
Box 6, Houston, BC V0J 1Z0
or phone (250) 845-7790 or (250) 845-2838

Miscellaneous

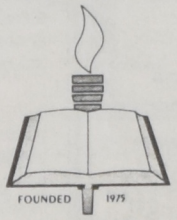
22
Celebrating 22 Years of Service

More than one and a half million dollars invested in curriculum development since 1975

THANK YOU FOR SUPPORTING THE CCEF!

With your help we will continue to promote the cause of Christian Education and raise the necessary funds each year so that more Christian textbooks and teacher manuals will be developed for our Christian Schools.

APPEAL FOR HELP!
Promoting Christian Education across Canada and funding Christian textbooks, and teacher manuals, for the benefit of all C.S.I. member schools in Canada since 1975. **Help us publish them.**



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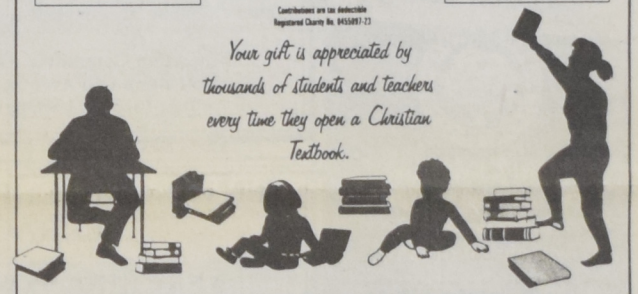
Stepping together into the future with students and Christian Textbooks. Your continued financial help is important for the present and future generations!

Your gift is appreciated by thousands of students and teachers every time they open a Christian Textbook.



CANADIAN CHRISTIAN EDUCATION FOUNDATION, Inc.

For more information contact our Executive Director:

Fred R. Vander Velde
2621 Cavendish Drive, Burlington, Ontario L7P 3W6
Tel: (905) 336-5619
Fax: (905) 336-2376

Job Opportunities

SEEKING A PASTOR

Hope Chr. Ref. Church in Port Perry, Ont., is now seeking a pastor. Located on the shores of Lake Scugog, Port Perry is a small town, 20 min. north of Oshawa.

We are a caring congregation of 69 families, consisting mainly of families with school-age children and supporting local Christian elementary and secondary schools.

We seek a pastor who can encourage spiritual growth of both young and old, sharing his love for the Lord through enthusiastic and stimulating messages that can motivate our youth and encourage our members.

If you demonstrate strong leadership and direction-setting skills, specialize in strengthening teen-youth ministry, and can tap into unused gifts and talents for God's service, please send your inquiry or profile to **John Lunshof, Hope CRC, Search Committee, P.O. Box 1169, Port Perry, ON L9L 1A9.**

Classifieds

DCA Travel — Holland Travel Professional

Toronto 416-224-5211
Toll-Free (Canada wide)
1-800-667-2525
Fax 416-224-0842
Grimsby 905-945-3301
Burlington 905-522-8602
Emergency Service Available
Business & Vacation Travel

The Bible and Islam
by Rev. Bassam Madany
$5.95 Canada/**$4.95** U.S.
How to relate the gospel relevantly to the Muslim heart and mind.
Write: The Back to God Hour
P.O. Box 5070
Burlington, ON L7R 3Y8

Come to Calvin's "vacation college"

SUMMERFEST — CALVIN COLLEGE

Join Christian friends and families for a week of learning, worship, and relaxation.

SUMMERFEST
July 14-19, 1997

"The Propaganda Century"
Randall Bytwerk, Communication Arts and Sciences
"Environmental Crisis: Myth or Reality"
Janel Curry-Roper, Geography and Environmental Studies
"Camp Summerfest"
Includes "Computer Camp" for teens, many other activities and child care.

Department Camps: Art, Chemistry, Foreign Language and Athletics (these require additional fees).

Enjoy Calvin's facilities and the attractions of Grand Rapids and western Michigan. An exciting social activity is planned for each evening. All meals and housing provided at the college.

$220 each adult; $120 each child ten and over; $60 each child nine and under. Add 30% to fee if paying in Canadian funds. Off-campus rates: $120 includes all but room and board; $60 for child care or "Camp Summerfest"

FOR MORE INFORMATION
Summerfest
Office of Alumni and Public Relations
Calvin College, 3201 Burton Street SE
Grand Rapids, MI 49546
616-957-6142

CALVIN College

Teachers	Teachers	Events	Events

Ottawa Christian School

invites applications for the position of

PRINCIPAL

We also have the following potential openings:

ONE JUNIOR POSITION
and
TWO INTERMEDIATE POSITIONS

Our school offers a program from Junior Kindergarten through Grade 8 to 165 students. We have more than 25 denominations represented at our school and support beyond the traditional supporting community continues to grow.

Individuals interested in applying for either the principal position or the teaching positions are encouraged to contact the school **immediately.** Please fax a letter of application and a c.v. to the school as soon as possible. Interviews for selected candidates will take place on April 12 and 14 or an otherwise mutually convenient date.

Education Committee, Ottawa Christian School
2191 Benjamin Avenue, Ottawa, ON K2A 1P6
Tel.: (613) 722-5836; Fax: (613) 722-5836

CENTENNIAL CHRISTIAN SCHOOL TERRACE, B.C.

TEACHING POSITIONS OPEN

Centennial Chr. School invites applications from committed, Christian educators to fill definite openings for the 97/98 school year in the following areas:

Intermediate — Grade 5
High School — Social Studies
Art — Grades 4-10

These positions also involve teaching duties in other areas. Additional openings for classroom teachers are anticipated at primary and intermediate levels.

Centennial Chr. School presently offers Christian education to approximately 250 students in Kindergarten - Grade 10. The addition of grades 11 and 12 is being planned. Please contact:

Centennial Christian School
Frank Voogd, Principal
3608 Sparks Street, Terrace, BC V8G 2V6
Phone (250) 635-6173; Fax (250) 635-9385

Chemistry/Physics teacher needed

Toronto District Christian High School is soliciting applications from **chemistry/physics specialists** who would like to join a team with a vision for the future of high school education. Please contact me if you have any desire for this job which begins **August 1, 1997.** Send applications to **Ren Siebenga, c/o TDCH, 377 Woodbridge Ave., Woodbridge, ON L4L 2S8. E-mail: siebenga@tdch.torcon.com**

35th Anniversary

Grace Chr. Ref. Church (formerly **Welland Junction CRC**) of **Welland, Ont.**, hopes, D.V., to celebrate 35 years of ministry on **May 11, 1997**. The congregation invites former members to join us on that date for worship and fellowship. Correspondence may be sent to: **Grace CRC, 660 S. Pelham St., Welland, ON L3C 3C8.**

Canadian Federation of Chr. Ref. Women

Convention — 1997
"Renewed In Christ"

DATE: May 14, 1997, at 10 a.m.
PLACE: Redeemer College, Ancaster, Ont.
SPEAKERS: Rev. H.R. De Bolster, Mrs. Edith De Graaf
MUSIC: Christiaan Teeuwsen, Children's Choir

How to get tickets:
Send your cheque (payable only to: CONVENTION - 1997) to:
CONVENTION — 1997
P.O. Box 335, Grimsby, ON L3M 4H8
Include a self-addressed, stamped envelope.
Price per ticket is $20.00 (coffee, tea and lunch included).

SEATING IS LIMITED! Tickets will be distributed on a first-come, first-served basis.
A map with directions will be added to your tickets. Come early!
Coffee will be ready by 9:00 a.m.
Doors will be closed during the opening ceremonies.

LIBERATION CHOIR

In Concert

Liberation Choir

Conductor: Willem Van Suydam

May 10 — Central Presbyterian Church
Hamilton
165 Charlton Ave.
Accompanist: Christopher Dawes
Guest soloist: Colleen Greidanus
Concert starts at 8 p.m.
For tickets call The Music Group (905) 631-1929

May 16 — St. Andrew's Presbyterian Church
Belleville
67 Victoria Ave.
Accompanist: Martin Mans (Holland)
Guest soloist: Colleen Greidanus
Concert starts at 7:30 p.m.
For tickets call John De Vries (613) 966-5001

Friendship Windmill Benefit Concert
May 17 — Christ Church Cathedral, Ottawa
Sparks Street at Bronson Ave.
Accompanist: Martin Mans (Holland)
Guest soloist: Colleen Greidanus
Concert starts at 7:30 p.m.
For tickets call Friendship Windmill (613) 234-5050

Tickets in advance $10.00
At the door $12.50

Teachers

MAPLE RIDGE, B.C.: Haney-Pitt Meadows Chr. School is an interdenominational school located 45 km east of Vancouver. Currently we offer Christian education in Grades K-8 with plans to add High School in the coming years. We will have **intermediate and middle school openings** in the Fall. Candidates with strengths in computer and science will have preference. Send a resume and covering letter to:

Mr. Rod Berg, Principal
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12140-203 St.
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Ebenezer Chr. School
77 Fairview Avenue
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The persecuted church grows in Latin America

Mexican-born missionary challenges North American Christians

Bert Witvoet

ST. CATHARINES, Ont. — Hector Tamez is almost afraid to mention it because of possible misunderstanding, but one of the major persecutors of Protestant Christians in Latin America is the Catholic Church, he says.

Here in North America Protestants think of the Catholic Church as just another denomination except that it emphasizes works instead of grace. But in Latin America, where Catholicism is either the established religion or the popular religion, the Catholic Church is a power-monger, according to Tamez, wanting control over the people.

Since every convert to Protestantism is considered stolen property, the aim of the Catholic Church is to regain converts.

BERT WITVOET

Hector Tamez

Satan uses any means

But Christians in Latin America are also persecuted by guerrillas, death squads, drug lords and governments, Tamez adds. "Satan uses any means. If communism is needed, he'll use it."

Tamez, a 57-year-old Mexican missionary working for Open Doors, is making a "deputation" tour in Canada. He and his wife and four children have lived in California for the past 24 years, but he continues to risk his life by visiting persecuted Spanish-speaking churches in South American countries.

The hot spots of persecution are Cuba and certain regions in Colombia, Peru and southern Mexico, says Tamez. He wants Christians in North America to be aware that the spread of the gospel is hindered in 80 countries in the world and that over 50 per cent of the Body of Christ live in an area where the church is persecuted.

Persecution has increased over the years, says Tamez. He cites studies which show that in this century more Christians have been killed than in all previous centuries.

But Tamez smiles when he says that. That's because he knows that when persecution increases, the church gets stronger. In Brazil alone, a country that has been in the grip of Roman Catholicism for centuries, there are an estimated 35 million evangelicals. In southern Mexico, 35 to 40 per cent of the population is Protestant.

Pray for persecution?

"There is a wonderful reason why the church grows under persecution," says Tamez. "Nominal Christians leave the church when persecution begins. Those who are true Christians say, 'For me to live is Christ and to die is gain.'"

That kind of Christianity appeals to those outside the church. "People are looking for something that is convincing," says Tamez. People are not looking for pastors who are polite and who are focused on good feelings. They want a strong pastor who brings them the Word, he adds with passion. "By nature we want to be associated with champions. If we are a wishy-washy church, people won't find shelter."

He relates the story of one North American woman who heard Open Doors founder Brother Andrew speak about the strength of the persecuted church. "We must pray for persecution here," the woman said. Brother Andrew's reply was, "No, you don't have to do that. Begin to live a godly life and persecution will come."

Tamez believes that North American Christians can learn from their persecuted brothers and sisters to pay the price for what they believe. "When you do something extra, something strong, something radical for Christ, you will be persecuted," he says.

Don't ignore the wounds

But most of the churches in North America don't want to hear about persecution, according to Tamez. One US pastor told him that his talk about Christians in Latin America dying for their faith was morbid. Tamez replied, "Do you think Calvary is morbid?"

He extends the question to North American Christians: "Do you really believe that you are part of the Body of Christ when you ignore the suffering church?"

"When my body receives a wound, the whole body goes into action to help fight infection and bring healing," he says with confidence in the biblical metaphor. Tamez does not want Canadian Christians to stop what they are doing because Latin American Christians are suffering, but he wants them to pay attention.

Needed: prayers, visits, 'weapons'

There are three things persecuted Christians ask of North American Christians:

They want prayers, because they strongly believe in the power of prayer and because they know that the battle is not with flesh and blood but with spiritual powers "up there."

They love it when North Americans visit them. As it is, they often feel abandoned.

And they would like weapons for the battle against Satan — Bibles, Christian literature and legal assistance. In southern Mexico alone, 33,000 Christians have been expelled from houses and towns.

No use for watermelons

Tamez, who is a Calvinist, says that Calvinistic thinking plays well in Latin America.

As for liberation theology, the craze of the '70s, he thinks it's almost dead. "Liberation theologians have become environmental theologians."

But some people refer to these Marxists-turned-environmentalists as watermelons, he says with a smile — "They are green on the outside, but red on the inside, and the seeds are black."

Hector Tamez is the former director of Open Doors Latin America and a former regional director of the Mexican Bible Society. He hosted a radio program "Al Punto," (now in reruns) which reaches several million people through 1200 radio stations in 24 countries.

Thinkbit

"Tradition is the living faith of the dead, while traditionalism is the dead faith of the living."

Jaroslav Pelikan

News Digest

'Moncton the Good'

MONCTON, N.B. (Canadian Scene) — If you dropped your wallet with $50 inside it, in which Canadian city would you be most likely to have it returned to you? Moncton, New Brunswick, claims *Reader's Digest*. Representatives of the magazine recently dropped 10 wallets containing $50 in each of 12 Canadian cities. In Moncton, all 10 were returned complete with cash. The lowest on the magazine's honesty scale was Canada's largest city, once known as "Toronto the Good," where only four wallets were returned.

Warming up cars pollutes

OTTAWA (Canadian Scene) — While spring has officially arrived, there are still cold spots in Canada, so it's not too late to heed this advice from Environment Canada. For many of us, it's routine on a cold day to warm up the car for as long as 10 minutes before driving off. This has been made even easier to do with remote starting gadgets. But did you know that warming up cars for long periods significantly adds to air pollution?

Testing at the ministry's Environmental Technology Centre shows that idling your engine in -20 degree temperatures produces significant carbon dioxide. But the study also showed that a brief idling period can decrease emissions of other pollutants when the car starts moving. The overall conclusion, then, is that you should warm up your car for only a couple of minutes in very cold weather before you drive off.

Americans confident about heaven

TORONTO (Reuters) — Americans are quite confident they will get to heaven, according to a poll done in March. It showed that 67 per cent of Americans are certain heaven exists, and 87 per cent expect to get there, perhaps a sign that mathematical ability is not considered a prerequisite for admission. Respondents were much more confident of their own ability to make it to heaven than that of their friends. Just 18 per cent thought all their friends would join them in paradise.